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JESUS is GOD:

OR, THE

DEITY

OF

Jesus Christ

VINDICATED.

Being an *Abstract* of some Sermons Preach'd in the *Parish-Church* of St. *James Clerkenwell*, By D. *Pell*.

Heb. 10. 23. *Let us hold fast the Profession of our Faith, without Wavering.*

LONDON,

Printed for *George Conyers*, at the *Golden Ring*, and *Will. Rawlins*, over against *Bartholomew-Close* Gate, in *Little-Britain*. 1694.

JESUS is GOD:

OR, THE

TO THE
RIGHT HONOURABLE
JOHN,
EARL of *CLARE*,
Baron *Haughton* of *Haughton*,

Grace and Mercy from our Lord Jesus Christ.

My Lord,

THAT I Presume to Usher this *Small Piece* into the World under so Great a *NAME*, proceeds not from any Opinion, that the *Author*, or his *Labours*,

bours, have Right to your Patronage; But, having Receiv'd an Honour from your Lordship without Desert, I was unwilling it should be also without Gratitude.

The *Subject* of the following *Discourse* (*Jesus Christ*) is so Noble, so Useful, and Comfortable, that it were Unpardonable in me to doubt a Free and Candid Reception, seeing that he is *Worthy of All Acceptation*; and, that God doth with this his SON, *freely give the* Worthy Receiver *All things*.

A more *Precious Pearl* is not to be found: And, if God

God shall vouchsafe so great a Blessing, that within your Noble Heart these Lines may kindle an Ambition for the PURCHASE, the way will be to Imitate the *Merchant* in the *GOSPEL*, to *Sell all things to Make it.*

The Wealth, the Pleasures, and the Honours of this World must be Sold, Dismissed, and Parted with, if ever they shall dare to stand in Competition with the Riches of his GRACE, or in the least attempt to draw away the Heart from his Love and Service.

He that would be Purchaser of this INESTIMABLE MERCHANDICE, must sell All, must tread under-foot all Opinion of Self-Righteousness, or Merit, and with a Lively Faith lay hold on the Sufficiency of his Righteousness onely: He must Sell All; he must Devote his Time, Health, Estate, Parts, Life, and all that he is, or hath, to Advance the Honour, Glory, and Praise of the Son of God *Jesus Christ*, and of the *Father* through him.

Hoping to be somewhat Serviceable to so Pious, yet

Difficult Undertakings, these Following Lines are Most Humbly Presented; thereby intending, not onely your PERSONAL, but the General Advantage.

While others, from your Unshaken Faith in, and Constant Obedience to, the ever Blessed *JESUS*, may observe, that though it be Hard, yet it is not Impossible for the *Rich to enter into the KINGDOM of GOD.*

Where, in God's Time, may your Temporary Coronet

ronet be Exchanged into an Incorruptible *CROWN of GLORY*, is the Humble *Prayer* of,

Your Honours

Most Faithful, and

Most Obedient Chaplain,

D. Pead.

For

For the PARITIONERS, Especially of St James's Clerkenwell, as likewise, any other into whose Hands this Book shall come, the Author heartily prays growth in Grace and the Knowledge of our Lord and Saviour Jesus Christ.

I Am not insensible what Hazards he runs, who in this Nature appears in Publick; *the Critical* Remarks *and* Reflections *which daily come forth, are warning enough to all that indulge their peace to keep within; but when I consider how ready the faithful Shepherd is to adventure his Life for his Sheep, I dare not judge the fear or fore-sight of Censure and Cavils sufficient to suppress my Endeavours for the General Good, much*

much less to keep from the Light this which you once having heard with the Ear, now desire may be open to the Eye. We live if not in the last, yet to be sure in the loosest of times, wherein our Saviour's Prediction, as also that of the Apostles is exactly accomplished: Truth is already pent up and trampled under Foot of Errour and Falsehood, Hypocrisie hath got the upper hand of Religion, and it is now so much out of Fashion to be really Good, that Men are shy of but appearing so, and therefore take great care to prevent the least suspicion thereof.

Piety, Sobriety, and Vertue are condemn'd as infallible signs of a Phanatick; *but excess in Drinking, Pride in Apparel and Behaviour, Ranting and Swearing, Lewdness and Vanity in Discourse, are taken for the effects of Christian* Liberty, *and the surest marks of* Loyalty.

This corruption of Manners among Christians calls loud for a Deluge of Tears, that a Deluge of Judgments wash us not away: But though this be

as I noted deplorable, yet in our Age the Devil seems to strive for the compleat Victory. His Envy at God's Glory was formerly satisfied in beholding Men to Prophane the Days, to despise the Word and Ordinances, and to Blaspheme the Name of God with various Oaths and Imprecations; but now although they are most desperately improv'd in these, yet his Aims are higher: for he and his Agents have dared openly to Impugne the Trinity, and deny the Deity of our Blessed Saviour. Time was the Jew for his barbarous Rejecting the Messiah was every where look'd upon with an evil Eye, (though by what means I know not they have roosted among us till we see our Faith as much corrupted as our Coin) but it were a shame to be Angry with them, when Professours do the same.

I confess for my own part, could I be once perswaded to doubt whether Jesus Christ the Son of the Virgin Mary were God, I see not which way to find Cause or Comfort in the rest of the Creed. It must be terrible to think of God out of

Christ,

Christ, and but fondness to believe him Reconcil'd through Christ, if this Christ were not God as well as Man; I highly Reverence the Wisdom and Piety of the Honourable House of Parliament *which condemn'd that late Hellish* Pamphlet *to the Flames in so ignominious a Manner; but it is my judgment, the Son of God himself hath also more sufficiently Vindicated his doubted Deity, in that signal Cure wrought much about the same time upon the Cripple: for it with Faith in his Name only which hath brought this strange thing to pass, that we have seen even in our Days. I am not free, nor do I think it necessary, to engage in the justifying this to be according to the exactest Rules of a Miracle; nor will I be so rash on the other hand, to deny its being one, for though I find where the first and second Miracle that Jesus wrought are Recorded, yet I no where find the last that shall be; this were not only to rob our Faith and fervent Prayers of the Efficacy we are told is in them; but to determine that Divine presence which was promised should continue to*

the

the end. I have not been large upon this Point, because my chief Design was to furnish you with an Antidote against the poison of Theism which hath so much infected this Generation. From my weak Labours I hope you may gather some strength to help you in contending for the Faith deliver'd unto the Saints, and now greviously assaulted by incarnate Devils. An unconcernedness in this great Quarrel I could not dispense with, because I observe that every Faithful Ambassadour no sooner discovers a Reflexion upon his Prince's Honour, but that he is uneasie and restless, till it be adjudged and condemned, be the matter never so notoriously true; how then can I doe less but endeavour to Right and Uphold the Honour of the King of Glory, whose Ambassadour to you I profess my self to be, and my hopes are that others that are in the same Commission with my self, especially they to whom the head of the Church, Christ Jesus, hath committed greater Talents, will also put some of theirs into this Bank, that at this Time, and in this Case, our Lord may have his

his own with usury. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding Joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever. Amen.

Your Servant for Jesus's Sake.

D. Pead.

Matthew

Matthew XIII. 58.

And he did not many Mighty Works there, because of their Unbelief.

GOD is Immutable, the same yesterday, to day, and for ever: Old * *Eli* was told, *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed:* Which, to him, did import, That seeing the extraordinary Exaltation of his Family to the Priesthood, had not produc'd that Reverence and Sanctity as was expected, he should not look for any farther encrease, nor yet a continuation, but rather a short enjoyment of what he had already obtain'd. In like manner, though the Son of God had honoured *Nazareth* with his Conception and Education, yet her Inhabitants

* 1 Sam. 2. 30.

not Re-honouring him with their Faith and Love, they were told, That he would turn the course of his Favour, and bestow his Miracles, and Extraordinary Works upon remoter Places, for so saith the Text, *He did not many mighty works there*, viz. in *Nazareth*, *because of their unbelief.*

We read of a certain Cripple miraculously cured by *Peter* and *John* †: The healed rejoyced not so much in his restored Limbs, as the *Priests* and *Sadducees* were tormented to behold the Power of that Name they had made so contemptible; and therefore though they had not the Impudence to deny, yet they hoped they had still power to suppress the spreading abroad the fame of the Miracle, and prevent the encreasing of the Faith of the Crucified *Jesus*. To this intent *, the Rulers, Elders and Scribes, *Annas*, *Caiphas*, *John*, *Alexander*, and such of the Kindred of the High Priest, as were Privileged to sit in the *Sanhedrim*, met and Consulted what was most expedient to do, seeing so notable

† Acts 3.

* Acts 4. 5, 6.

ble a Miracle indeed was done; and considering that not onely the Captain, whose place, (to prevent Tumult and Sedition) was at the Porches of the Temple, and thence was called * στρατηγὸς ἱερὸς, the Captain of the Temple, must necessarily be privy to it, in that this poor Cripple was one of them that lay daily in *Solomon's Porch*: but also that all who dwelt at *Jerusalem* knew it by sight, or hearsay, it was lookt upon as more difficult to obscure it; they did, no doubt, remember, that once they had the luck to find a pack of Souldiers, who, for a little Money, did belye their eyes, and Swore down the Resurrection; but now, all the Souldiers in the World, though their Tongues as well as Swords could pierce through an Inch Board, were not able to Stab this Miracle to death; it would live, for it was a notable Miracle, such an one as every one had set down in their Note-Books; so that all they find they can do, is to Command the not Teaching, or Acting any farther in

* Luke 22. 52.

this Name; as if they had said, The matter is so plain, we cannot for shame deny it, yet for fear our Infidelity be exposed, we will do our best that it be forgot.

Thus earnest have the Devil and the World ever been to stifle Goodness, and to render as much as in them lay, the Means of Grace ineffectual; if they cannot stop up the Fountain of Life, yet they will endeavour to defile, or conceal the Streams issuing thence, least men, by Drinking, should find such a Spring of Comfort, as was not likely to dry up, till they came from Believing to Fruition.

The Fore-cited Miracle hath even in our days been in divers particulars parallell'd.

A Cripple from her Birth, I mean not so born, but one that had an inveterate Lameness from her Cradle; a Cripple that did frequent the Temple, more for Devotion than Alms, this Cripple is now by Faith in *Jesus Christ* onely, standing whole before us, as it is Written, * *the Name of Jesus,*

* Acts 3. 16.

sus, i. e. Faith in his Name, hath given her perfect soundness: And, in this case, there can be no Collusion neither, it being done in the presence of us all.

If I may not for fear of incurring the Censure of the Nice and Curious, term this a Miracle, yet I may call it a Wonderful Work, a Signal Honour done to the Place and Age, as also a Great Help (if rightly considered and well apply'd) to awaken the Obstinate *Jew*, and reform the Vain and Dissolute *Christian*, who by Prophaneness, Hypocrisie and Infidelity, hath too long Blasphemed the Holy Name of *Jesus*.

He did not many mighty works there, because of their unbelief.

In which words we cannot but observe these Two Parts;

First, That there was a Time and Place, When and Where the Holy *Jesus* refused to do *Mighty Works*, or *Miracles*.

Secondly, The Reason, *Because of their unbelief.*

In speaking to the former of these, Three Enquiries must be made, *viz.*

1. What a Miracle is.
2. How we may know a True Miracle from a False.
3. What is the use or end of Miracles; how far they are necessary, and where not.

In speaking to the latter Branch of the Text, *The Reason*; Two other Enquiries will arise, *viz.*

First, What is meant by Unbelief, or wherein their Unbelief did consist.

Secondly, How it was possible for a People that had such plenty of Means for their Conviction, to persist in their Unbelief.

Little will here be related in reference to most of these particulars; the chief design of this Book's appearing abroad, being contained in one onely, which, in its place, I shall more largely insist on.

First, There was a Time and Place, When and Where, the Holy *Jesus* refused to do his Mighty Works, or Miracles. It is an undoubted Truth, that

our Saviour, during his abode in the Flesh, went about doing good; yet he made a Discrimination, and would not sow the Barren Sands, but having an eye to his Father's Glory, as well as to the Peoples Necessities, wherever he saw the former not like to be effected, his Zeal overcame his Pity, and he left such Places and Persons Neglected.

Jerusalem, *Bethsaida*, *Chorazin* and *Capernaum*, had his Doctrine, and beheld his Miracles after a Plentiful manner: At *Bathsaida* particularly he was so Conversant in Teaching and Working Mighty Works, that he Gathered Five *Apostles* there, *viz. Peter*, *Andrew*, *John*, *James* and *Philip*. *Capernaum* also was Highly Exalted by his Miracles, for there the *Centurion's* Servant, and the *Nobleman's* Son were healed; there the *Paralytick*, and the *Woman* with the *Bloody-Issue* were Cured, and the Ruler of the *Synagogue's* onely Daughter were Raised to Life; yet, in the mean time, *Tyre* and *Sidon*, two Ancient and Renowned

Cities, not far distant from *Jerusalem*, were not alike Honoured, as appears, * and we hear them of *Nazareth* importuning him to Parallel among them the Miracles he had done at *Capernaum*, and elsewhere, but were not Answered in that they Prayed for. This is so plain to all that Converse with *Scripture*, that the labour of farther Quotations may be spared; I pass therefore to the First Enquiry,

* Matt. 11. 21.

1. What a Miracle is.

We Read in *Scripture*, of Signs, Wonders and Miracles, in either of which is a great difference.

A Sign is some outward sensible thing, by which some other thing is brought to Mind; to this purpose † the *Pharisees* and *Sadducees* requested of our Saviour a Sign; that is, the doing some notable thing, whereby they might be convinc'd that he was the *Messiah*. That this was their meaning, is evident from the Reply; for they were told, that they could from the Face and Appearance of the Sky, and from the Colour of the Clouds, Col-

† Matt. 16. 1, 2, 3.

lect

sect what Weather was coming, and therefore he admir'd they could not as well discern the Sign of the Times; for had they been as observant of Scripture, as they were of the Heavens, they could not but have known by the Signs there foretold, and now fullfill'd, that this must be the exact time of the *Messiah*'s coming, and had they judiciously scann'd his Doctrine and Doings, these were so correspondent to the *Types*, that they must have concluded them infallible Signs of his being the *Messiah*.

A Wonder is nature greatly improv'd, and is called a Wonder, either that it is worthy of Admiration for its rareness or greatness. I cannot foresee any cause of reproof, should I say that Signs and Wonders (*Deo permittente*) are in the power of Devils to effect; for if the Art of Man can heighten natural things to the wonder and admiration of others, the subtilty of *Satan* may be allowed to be capable of heightening them much more and easier.

Under

Under the Notion of Wonders, we may comprehend the Great and Glorious Works of God, the making of the Heavens, the founding of the Earth upon no other *Basis* than his Providence, the making those great Lights, the Sun, Moon and Stars, and all his Works of Providence, and our Eyes may daily see one of the Wonders of his Power, to wit, that a single and dead grain of Corn, should sometimes multiply into Thirty, Sixty or an Hundred Fold.

A Miracle is a work of God, for though Man may be the instrumental cause whereby, yet is he not the Original cause which effects a Miracle, but every Miracle is effected and brought to pass by Divine Power only; a Miracle is of two sorts, sometimes the Operation transcends the Power of all second Causes, as Sight given to such as were born Blind, or raising the Dead to life; sometimes it lies within the Power of second Causes, yet they are not employed as when Diseases and Infirmities are cured without

out means, which it was possible, due application of means in time might have effected.

A Miracle is a work of God, and in Hebrew takes its Name from a Root נפל, signifying to Separate, for such works are separated or removed from Man.

First, In respect of his Reason being not acquainted with their proper and positive Causes, humane reason is too short to Fathom such an Abyss.

Secondly, In respect of our Senses, my meaning is, that though the thing wrought be discernible, as in the forecited instance: *She now walketh upright that could not before*; yet the power that brought this work about, and the manner of bringing it about, are imperceptible to our Senses, which well considered, the *Romanists* have not so fair pretences for their Miracle of Transubstantiation; for not only is the power and ways of effecting it Mysterious and Indiscernible, but the Work, as they say, Wrought, surpasses our sensitive Understanding,

we can neither ſee it, feel it, or taſte it, and therefore ſhould be but Blockheads to believe it an inviſible Miracle.

Thirdly, In reſpect of our imitation, there can be ſo little probability of parallelling that, of whoſe cauſe and way of doing it we profeſs our ſelves wholly ignorant.

2. The next enquiry was, how we may diſtinguiſh between a true Miracle and a pretended one.

The Devil by his great Subtilty and Agility, may ſometimes for the promotion of his own ends, aſſiſt evil men in the doing ſome great and ſtrange things reſembling Miracles, which if really examined come far ſhort; this evil Spirit can pry into the fertile Womb of Nature, and there find out the Seeds or Beginnings of things, and underſtanding the different Qualities and Operations, their Sympathies and Antipathies he can ſo temper and apply them as to counterfeit a Miracle, but a real one he cannot produce, it requiring a Divine Power to act beyond, above or con-

contrary to Nature; there is no doubt by his aid, the Magicians of *Ægypt* did many curious things, yet not real Miracles. In this case, that we may make a right Judgment, we have some necessary Rules.

First, The first thing that ought to be considered, in order of trying or judging of a Miracle, is the power whereby it is wrought; in whatsoe'er is real *Digitus Dei discernitur*, we may discover the Finger or Power of God. Other Operations, though Peradventure wonderful, are brought about by natural means, such as Slight, Wit, Skill and the like, or else by the help of *Satan*.

Secondly, The Agents or Persons: Those concern'd in the Operation of Miracles, are ordinarily Holy and Vertuous, while about the counterfeit Magicians, Sorcerers, Conjurers, Witches and other evil Persons are generally the chief.

Thirdly, The manner of Working: Between the true and pretended Miracles is very great difference, as to their

their ways of bringing about. The real are not under the power of any other means, but what are Lawfull, Good and Holy; such as Faith, Fasting, Prayer and Invocation of the Name of Jesus, whereas about the pretended, Charms, Inchantments and Superstitious Methods are observed.

Fourthly, The end also must be well weighed: The pretended are ever done to deceive and mislead, or in hopes of worldly applause and profit; but the end and purpose of real Miracles is to advance the Glory of God, to honour the Name and Power of Jesus Christ, to confirm the Faith. To defend and relieve the Church of Christ in General, or some of its distressed Members, as also to awaken the stupid to Repentance and newness of Life.

3. The next Enquiry is, What is the use or end of Miracles, how far they are necessary and where not?

When God was pleased to send some extraordinary Messengers into the World, upon a Religious Account to give Holy Laws, or reform unholy Manners,

Manners, to conciliate them Power and Credit convenient to their Employ, he did condescend to entrust them with the power of working Miracles, as is deducible from the case of *Moses* and the Prophets *Elijah* and *Elisha*; it being expected from the People to whom they were sent; that they should believe and obey them, it was necessary, that they should have this extraordinary power of effecting things above and contrary to Nature, thereby to induce the Peoples Faith; for had not the People had the Argument of miraculous Power to convince them of the Commission of the Ministers, and consequently what compliance was due unto them, they could not so justly have been charged with Infidelity as Ignorance.

In process of Time, when the Ceremonial Law was to be abolish'd, when all *Types* were to cease the substance being come, that an easier and ready way might be made for that new Dispensation of the Gospel; Christ and his Apostles had a full power

power of working Miracles for the same end to create Faith in them that should see and hear them. Thus far Miracles were of use; but now the Will and Mind of God being fully reveal'd to us in Holy Scriptures, which thro' a Miracle of his Providence are continued to us, Miracles appear not farther necessary to this end.

Yet there being other ends and intentions in Miracles, besides the confirming and propagating Religion, I see no reason why any one should conclude all Miracles ceased. It were great rashness to expect the great and mighty God should prostitute his Miracles to gratifie Mens curiosity; and as derogatory, I take it to be to his Goodness to deny that he shall sometimes step a little out of the course of his ordinary Providence, and do some mighty Work above the power of Nature, when he is pleased either to defend his Church, fore-warn a sinfull Nation, or Vindicate the Honour of the Blessed Jesus, whose Name and Deity are Blasphem'd by *Jews* and *Atheists*.

In

In short, to deny all farther Miracles, must, at least seemingly, reflect upon the Honour of God, as if his Goodness were Exhausted, or his Power Shortened; it must straiten the Promise of *Christ*, and bring it into a narrower compass than was at first intended; he having promised those Persons on whom he had bestowed sufficient Power of Working Miracles, to be with them to the end of the World; that is, not onely with Them, but their Successors; and how this Promise shall be understood, distinct from the Power and Privilege he engaged, *to be with it*, I confess I see not: They that are fearful, that New Miracles might bring the Old into Contempt, may be pleased to consider in the Primitive days of the Church, we have an Account of Miraculous things done by the Elders, who were no Apostles, as Healing the Sick by a Faithful and Fervent Prayer; it is my opinion, had not the World declin'd in Piety and Devotion, that Power had not so palpably decay'd; Why should it seem

improbable, that Miracles should now be done, when God has still left us the most Effectual Means thereunto, *viz. Faith* and *Prayer?*

Secondly, The Second Branch of the Text was the cause of *Jesus's not doing mighty works among them*, which is Assign'd to be, *their unbelief*. Here,

I. We are first to enquire what their *unbelief* was, or wherein it did consist. The *Answer* must be, there were Four Principal Points, or Arguments of their Infidelity.

First, They Misinterpreted the Power by which he Wrought, instead of Ascribing it to *God*, they Interpreted it to be of *Satan*.

They rather chose to Proclaim themselves Fools, by Asserting a Contradiction, holding, *That Satan did cast out Satan*, than submit to Ascribe *to God, the Honour due unto his Name.*

Secondly, They did not *Believe*; for notwithstanding all they heard and saw, they continued Impenitent, and Unreformed.

Thirdly, Their *Unbelief* was so great, as to Reject the *Gospel*, which was the *Glad Tidings of Salvation*; they had rather abide by *the Law of Works*, than Embrace the *Conditions of Faith and Repentance*.

Fourthly, Their *Unbelief* was, That notwithstanding so clear Light, and Manifestations, they would not acknowledge the *Deity of Christ*, their eyes were so intent upon the *Veil of his Flesh*, that they could not pierce through it, and Contemplate *his Godhead*; some had such Opinions, as to hold him to be *John the Baptist*, some *Elias*, others *Jeremias*, *or one of the Prophets* (for they were *Pythagoreans*, and Believ'd the *Transmigration of Souls*, by them called Μεταγγισμὸς, a Removal from Vessel to Vessel) but none of them Believed him, when he said, *He came from God*, and that *He and the Father were One*.

Now, before I pursue the Intended Design of this *Book*, I shall briefly declare some Reasons which made it possible for the *Jews* to Continue *in*

Unbelief, notwithstanding such Plenty of Means as they had:

1. The *Pride of their Hearts* turned them away from the *Faith*, they were Supercilious and Haughty, and that *New Doctrine* required Meekness and Humility.

Upon this our Saviour fixed their *Infidelity*, † *How can you believe, which receive honour one of another, and seek not the honour that cometh from God onely? Faith* and *Pride* are not so Reconcilable, but that we may conclude, where there is much of the one, there is but little of the other.

† Joh. 5. 44.

2. Their Exorbitant Love of the *World*, made it hard to *believe*.

Our Saviour told them, It was Impossible to *serve God and Mammon* ‖ for *God* required the whole heart, and *Mammon*, the World, was apt to steal away too much; therefore, what share they allow'd the *World*, that they deny'd to *God*; and God would look upon himself as Despis'd by their so doing: Yet how little was he Believ'd? for it is said, † *The Pharisees, who*

‖ Luk. 16. 13.

Vers. 14.

who were covetous, heard all things, and they Derided him, they Scoffed and Mocked him, and therefore not likely that they should have *Faith*, who Repudiated, and held in Scorn the Means that Led unto it.

3. They were Obstinate, Perverse and Self-will'd, and this Evil Temper Obstructed their *Believing*. They would not come unto *Christ* that they might be healed.

4. They were Envious, and that hindred their *Believing*.

5. They were Carnal and Sensual, and that prevented their *Believing*. *The Natural Man receiveth not the things of the Spirit* ‖, he neither believes, nor values them. ‖ 1 Cor. 2. 14.

6. They Neglected the *Scriptures*; and, by means of these Obstructions they did not believe *Jesus Christ* the Son of the Virgin *Mary*, to be True and Essentially God; in which Error and Unbelief, seeing many, who bear the Name of *Christians*, are, in this Unhappy Age, most Hotly Engag'd, occasion was taken to Assert and prove his *Deity*.

Theodoret, in his *Ecclesiastical History*, telleth us, That when *Valens* the Emperour had, with his *Arrian* Principles, Poyson'd and Disturb'd a great part of the *Christian World*; *Aphrates* a Monk, (contrary to the Custom of his Order) left the Monastery, and put himself in the Head of such as rose to maintain and support the Truth; And being demanded why he left his Cell, his Answer was, The great danger Threatning the *Church* constrained him.

I conceive the same Answer as Satisfactory, to Justifie this Undertaking, seeing there is an Equal Necessity; and seeing New Heads are sprung out of the Old *Hydra* of *Heresie*, and that some Devils Incarnate are Strangely Zealous, to drive the *Belief* of *Jesus Christ* to be the Son of God, out of the World: Woe were unto us, *Ministers*, if we Preach not the *Gospel* of *Jesus Christ* the Son of God.

The Devil was a Murderer from the beginning, he laboured to Stifle

Christianity at its first Birth, by Inclining *Herod*'s Mind to a Massacre, wherein he made no doubt but the Son of God should have been Comprehended; but finding himself disappointed in this first Project, he becomes the carefuller in the next, and used such Methods for stirring up Envy, Malice, and Wrath, that he soon dispatcht his Life, who brought Light and Life into the World: However, though he had *Most Industriously* watched all Opportunities of Stealing away the Heavenly Seed, and had, at last, compassed the Death of the Sower; yet, beholding, to his great grief, that some of the Seed did spring up, and that a New Order of Persons was Instituted to proceed in Sowing the same Good Seed; to Frustrate their Endeavours, he raises such a Tempest, as could not be laid but by a Sacrifice of their Blood; but even in this, this Great Deceiver saw himself Deceiv'd; for, *Sanguis Martyrum fuit semen Ecclesiæ*, The Blood and Sufferings of these Seeds-men, became as Seed Effectual

to the Spreading of the Faith: Hereupon, the Adversary Selects Men of Curious Parts, and Subtil Brains, and these he employs in Sowing Tares, (Heterodox Opinions) among the Good Seeds of Piety and Truth; among such were *Simon Magus*, the *Gnosticks*, and other *Antichrists*: These were Persons of Proud, Lawless, and Dishonest Principles; and he Chose them, because Proud, being satisfied, that such as were Conceited of their own Parts and Learning, would more willingly Rely on their Own Fancies, and Philosophical Notions, than on any *Divine Revelation*; wanting the Grace of *Humility*, he foresaw they should never obtain that of *Faith*: For tho' God giveth this, and all other Graces to the *Humble*, yet he, in all, *Resisteth the Proud*. He also Chose them, because Head-strong and Lawless; for, knowing how Irksome it was to Men of this Temper, to be Confin'd within the Limits Prescribed by the Doctrine of *Christ*, he was well assured, such Libertines (such *Wild Asses*)

would

would quickly kick against the Gospel, because they would not bear the Yoak of it; he had also observed, that they wanted that Honesty, Sobriety, and Gravity, that Integrity and Simplicity as was necessary in true Christians; and therefore concluded they would soon ridicule a Gospel of sober, plain and honest Principles; nor were his expectations deceived; he also raised another Legion out of the *Arrians*, *Samosatenians*, and *Photinians*, and with these he waged War against the Son of God, labouring to impugn the Truth of his Deity.

The true *Catholick Faith* ever taught two Natures in Christ, Deity, as being the Second Person of the Trinity, and Humanity: Which though differing as to Essence and Substance, yet did constitute but one Hypostasis, or subsistent Person, as the Soul and Body make one Man.

Some of the *Nestorians* did so far agree with the *Catholick Faith*, that

that they held two Natures in Christ; but they had this Reservation, that they did believe each Nature made a several and distinct Person by it self; nay, so subtil they were, and so resembling Angels of Light, that they used the same words (one Person) as other Catholicks did; yet who so peruses the Ecclesiastical Records, will find that they no ways meant that the two Natures of Christ were united by a personal Subsistence, but merely by an Unity of Affection, Consent, Liking, or Co-habitation; that is, to speak in their Sence the Person of the Son of God did affect the Son of the Virgin *Mary* to that degree, that it did only inhabit or dwell therein as in an House or Temple. According to this Doctrine of the *Nestorians*, God did not become the Son of Man, nor was the Son of the Virgin *Mary* God, but only the Temple or House of God; whereas the truth is, the second Person of the Trinity was Hypostatically united unto the Man-hood, the Son of God assumed humane Nature, and so both

both Natures one Person was Constituted, called Θεάνθρωπος. God-man, not that the God-head inhabited humane Nature, nor that the God-head was converted into Flesh, but by taing of the Man-hood into God, so there is no confusion of Substance, but unity of Person, God and Man became one Christ. No Heresie which ever infected the Church of Christ, hath been defended with such Sophistical Subtilties, such fineness of Wit, as this of opposing the *Deity of Christ*; and even at this Day, some Persons having more Wit than Grace, and indulging that more than became them, are endeavouring to revive this abominable Heresie, but that these Scoffers and Mockers as St. *Jude* † terms them, might not proceed insultingly, I have undertaken to make appear, That Jesus Christ Born of the Virgin *Mary* was God, Blessed for Evermore.

† v. 18.

My Undertaking shall be directed by this following Method.

1. I will enquire into his particular Names and Titles, from whence the

Truth

Truth of his *Deity* will explain it self; *Viz.*

Jesus, Christ,
Emanuel, The Word,
The Son of God.

2. I shall consider the Properties of the *Deity* are attributed to Him, which are especially conspicuous in the great Works of *Creation* and *Redemption.*

And that I may the better put to silence the most impudent Gain-sayers; as also farther confirm your Faith in this great Article, I shall appeal to,

1. God the Father.
2. God the Holy Ghost.
3. The Holy Scriptures.

First, I shall argue and prove the Deity of Jesus Christ the Son of the Virgin *Mary*, from the Names and Titles given him.

Here I must Observe, That the World hath generally agreed in the use of Names, *viz.* That *Nomina sunt Notamina*, Names serve as well for

for the discovery of the nature of Things and Persons, as for Distinction.

Next, least any should cavil with me, and plead that the Virgin *Mary*'s Son was onely called *Jesus*, *Emanuel*, and the like, and was not really so, I shall judge this sufficient in answer hereunto; that to be called in these Scriptures I shall Name, signifies not only to be so Named, or to be so Reputed, but also to be that in Deed and in Truth, which one is said to be, or named to be; for proof hereof I referr to * where it is said, *Of whom was born Jesus who is called Christ*, i. e. he was the Christ in Deed, and should be declared to the World to be so. One place more to justifie that this Phrase called, implies a being really the thing so called, is that † *I will call them my People, which were not my People*, i. e. I will make them my People, who were not so before.

* Matth. 1. 16.

† Rom. 9. 25, 26.

This being Premis'd, I come to the Names or Appellations given to the Son of the Virgin *Mary*.

1. Jesus, *Mat.* 1. 21.

This

This was the proper Name of the Son of God when he took humane Flesh; I confess others as *Types* of him had bore this Name, yet never did the Signification of the Name fully agree with the Bearer till now.

This name Jesus shows him to be of Heavenly Extract, in that it was given him from Heaven, *Probat Angelus cælitùs conceptum, cui nomen cælitùs imponitur*; none but God knew the Dignity of this Person, and therefore he particularly Assigns him this Name, as sufficiently comprehending his Dignity.

This Name coming from Heaven, did plainly demonstrate him to be the Son of God, in that none on Earth had Power over Him to give Him a Name.

The Etymological Reason which the Angel gave of this Name, illustrates the Deity of Him to whom it was given, † *Thou shalt call his name Jesus, for He shall save his People from their Sins*; so that he really was *Salvator*, he in all things answered his Name; Salva-

† Mat. 1. 16.

Salvation in other Jesus's was either an empty Name, or at most but a faint shadow of the Salvation which was found in him. * *For neither is there Salvation in any other, neither is there any other Name under Heaven given among Men whereby we must be saved.* * Acts 4. 12.

Salvation from Sins is God's Peculiar; for so it is said, † *There is no God else beside me, a just God and a Saviour, there is none beside me.*; so again, * *For there is no Saviour beside me.* † Isa. 45. 21. * Hosea 13. 4.

Thus we see God challenging Salvation as his peculiar Prerogative; and hence I Argue, Since by God's special Command, this Name Jesus was conferr'd on the Son of the Virgin *Mary*, because he should give Salvation from sins; it is plain that he was God, for he must necessarily be believed to be the Lord of Life, in whose power it was to bestow Life.

Secondly, He was called Christ, and from hence also it will appear that the Son of the Virgin *Mary* was God.

Christ is a name of Dignity, it is a Greek Word and of the same Signification

fication with *Messiah* in the *Hebrew*. For him the *Jews* looked, and him they did really believe to be no other than the Son of God, and this may reasonably be concluded in that they interpreted the second *Psalm* to be a Prophecy of him; wherein we find it † declared † *That he was the Anointed of God.* And of this *Christ*, this *Messiah*, it * is expressly said by God himself, * *Thou art my Son, this Day have I begotten thee.*

† *Psalm* 2. 2.

* v. 7.

That Christ and the *Messiah* were Synonymous Terms, and that both belonged to the Son of the Virgin *Mary*, is evident from, * *We have found the Messiah, which is, being interpreted, the Christ*; both these Names signifie Anointed. Kings, Priests and Prophets under the Law were Anointed with Holy Oyl, thereby intimating that they were Separated, Sacred, and Consecrated to God in the discharge of their respective Offices, and were therefore called *Messiæ* or *Christi*, but this Son of the Virgin *Mary* was Messiah or Christ Κατ' ἐξοχὴν, emphatically,

* *Joh.* 1. 41.

cally, as being both appointed to perform all those Offices, and moreover anointed extraordinarily above any or all of them, for * God gave not unto him the Spirit by measure. To give by Measure or Weight, implies giving with a cautious or sparing Hand; and contrarily, to give without measure, argues giving plentifully, even the whole; others, albeit they were anointed, yet were limited; they had the Spirit by measure, some having one Grace, others another, but this Jesus the Son of the Virgin *Mary* was anointed with the fullness of the Spirit; for saith the Apostle †, *In him dwelled all the fullness of the God-head bodily.*

* *Joh.* 3. 34.

† *Col.* 2. 9.

Whosoever allows the Son of the Virgin *Mary* to be *the Messiah, the Christ*, must allow him to be the Son of God; that the *Jews* did ever believe the Christ, to be the real Son of God, is very perspicuous *, where *Nathanael* allowing Jesus to be the Christ (i. e. anointed to be King of *Israel*) immediately concludes he must be the Son

* *Joh.* 1. 49.

of God; his Words are, *Rabbi, thou art the Son of God, the King of Iſrael*; and that he as Honeſtly as Rationally ſpoke what he believed, there is not the leaſt cauſe to doubt, ſeeing that this Chriſt who knew what was in Man, and needed not that any ſhould teſtifie, declared of him * *That he was an Iſraelite indeed in whom was no guile.*

v. 47.

Hear we alſo *Martha*'s confeſſion of Faith grounded upon the ſame Reaſon †, *I believe that thou art the Chriſt the Son of God.*

† Joh. 11. 27.

What ſhall we ſay? the High Prieſt (though enraged) had not forgot this truth, that The Chriſt muſt neceſſarily be the Son of God *, *I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Son of God*, for he was ſatisfied if he was the one, he muſt be the other alſo.

* Mat. 26. 63.

Now that the Son of the Virgin *Mary* was The Chriſt, is evident, in that he ſo punctually executed the Office of King, Prieſt, and Prophet; to thoſe that would hear and believe, he taught the Will of God; to thoſe who would

would submit to his Sceptre, he became a King ruling in their Hearts by Faith and Love (for he acknowledged his Kingdom was not of this World) and to such he was a Priest, not only in offering himself a Sacrifice for them, but in Blessing them, and turning them from their sins; so that the Son of the Virgin *Mary* thus manifesting himself to be *The Christ*, must by the Jews own confession be acknowledged to be *the Son of God*.

Thirdly, The Son of the Virgin *Mary* was called *Emanuel*, and this was likewise a demonstration of his Deity.

Emanuel *, which being interpreted is God with us; i. e. He that was God from all Eternity, hath now assumed humane Nature, and is become one with us in all things, sin excepted. * Mat. 1. 23.

This name does plainly imply the Union of the two Natures in the one Person of our Redeemer; it doth moreover point at his mediatory Office between God and Man, and demonstrates him a compleat Saviour able to save to the uttermost.

In him there were two Natures, and yet *nec inferiorem consumpsit Glorificatio, nec superiorem minuit Assumptio*, the Deity did not swallow up his Humanity, the Humane Nature was not swallowed up and lost in the Deity, nor did the Deity suffer Debasement or Diminution, by the Assumption of the humanity, but both Natures remain whole and intire, constituting but one Person Θεάνθρωπος or *Emanuel*, God-man, but of this we shall understand farther in speaking to the next Name.

There is a secret Harmony between these names *Jesus* and *Emanuel*, and *both declare the Deity of the Virgin* Mary's *Son*; for he that can be a Jesus to save from sin, must necessarily be God, and so have Life and Salvation in his power to bestow; nor can God (with respect to his own Decree) be a Saviour from sin, except he become one of us, seeing the same nature that sinned, was sentenced to suffer.

Fourthly, The Son of the Virgin *Mary* was called *The Word*, which name doth also vindicate his Deity.

It

It is said †, *In the beginning was the* Word, *and the* Word *was with God, and the* Word *was God:* in which words the very *Heathen* have ingenuously confessed there was more of the Divine Nature comprehended, than could be found in all the voluminous Writings of their Philosophers. The better to gather the full sence of this Verse, we must first enquire who is here meant by *The Word*, for it is evident that is the subject of which three things are here predicated; namely that it was Eternal, a distinct Person from God the Father, yet of the same Nature and Essence.

† Joh. 1. 1.

I shall first make it appear that *the Messiah, the Christ*, the Son of the Virgin *Mary*, he whom we acknowledge for our Lord and Saviour, was called *the Word*.

He was known to the Jews and others by this Appellation, *the Lord* *, which Title *Lord*, and that of the *Word*, were interchangeably used by them: for whereas according to our Translation we read †, *So the Lord created Man*, the *Targum* renders it, *The Word* of the Lord created *Adam*.

* Psal. 110. 1.

† Gen. 1.

* Gen. 3. 22. Again * our Bibles have it, *The Lord said*, the *Targum*, *The Word of the Lord said*. Moreover we find the *Rabbis* and *Jewish* Doctors frequently expounded *Jehovah* by מימרא דיהוה *the Word* of the Lord; particularly *Jonathan* the Son of *Uzziel* who was before Christ, and Author in part of the *Chaldee* Paraphrase. Our

† Isa. 45. 17. Bibles Read † *Israel shall be saved in the Lord*; but the *Chaldee* Paraphrase, Israel *shall be saved in the* Word *of the Lord*; so that this Apellation was no new thing of St. *John's* invention, but the *Messiah*, the Son of God, was known thereby to the *Jews* of old; and which may give our Testimony herein the greater Credit, the same name, *The Word*, was known to the Philosophers; for *Trismegistus*, *Zeno*, *Plato* and others have spoken of *The Word*; nay even in *Mahomet's* Alchoran Christ is called *The Word*; so the Person signified by *The Word* we understand to be the *Messiah*, *The Christ*, the Son of the Virgin *Mary*. I shall therefore proceed to the things promulged of him in this Verse, which

if

if found true, our Faith ſtands fixed as on a Rock, and we muſt believe that Jeſus Chriſt the Son of the Virgin *Mary*, had a Divine Eſſence præexiſting before the World, and that he is a diſtinct Perſon from the Father, but yet that he is very God.

1. The *Word* was from everlaſting, *In the beginning was the Word.*

In principio Verbum Erat, the Verb being here of the Preter imperfect Tenſe, doth imply that *The Word* was ſo in the beginning of Time, as that he alſo was before it; had the Apoſtle put in *Eſt* in the Room of *Erat*, it might have given occaſion to think that *The Word* then received its being, or began to be. There had been the like danger had he uſed *Fuit*, for then ſome would have conjectured, that upon the Creation of the World *The Word* was, but that before or after, it was not in being; but the *Word* uſed is *Erat* of the Preter imperfect Tenſe, which ſtanding between the Preſent and the Preter, is not abſolutely either but participates of both times, to de-

monstrate that *The Word* was so in the beginning, that he was both before, and after the beginning; he had a subsistence before all times; for being at that time when all things were beginning to be made, plainly implys he was before the beginning of all things, and so must be of the same Eternity or Everlastingness as the Father; and this is yet more clear as we shall see immediately in that Phrase, *The Word was with God*, he was of the same Eternity and Coexistency with the Father.

Accordingly the *Word* is called by *Nonnus* the Poet, ἀχρονον, *quod nullo tempore sit comprehensum*; others give him the same Title, *Quasi carens Principio*, and † Christ is called *Alpha* and *Omega* the first and the last, without any Restriction or Limitation; he was ever truly and essentially God, and there is not the least ground for *Arrius*'s Blasphemy, ἦν ὅτε οὐκ ἦν, time was when he was not.

† Rev. 1. 11.

2. *The Word was with God*, this demonstrates him a distinct Person from God.

Apud

Apud Deum, not as a Property or Quality; not as an Attribute or Faculty, but as a Person distinctly existing, *and that by a different manner of Generation from the Father.*

Apud Deum, we cannot properly speaking, say, any Person is with himself; he may be said to be with another, but not with himself: so that from hence we must necessarily inferr a Distinction of Persons; he that is with, being one; and he with whom he is, being another; which makes flatly against the *Sabellians*, who deny'd a Distinction of Persons.

Thirdly, And the *Word was God.*

This Demonstrates the Identity of Nature, and that the *Word* was of the same Nature and Essence; he certainly was *Altus*, a distinct Person from the Father; but not *Aliud*, of another (but the same) Nature.

This very Name *Word* is most apt to represent the Two Natures of *Christ*, the *Divine* and *Humane*; because that in a *Word*, we must consider there is *Sonus*, a *Sound*, the Elision of the

the Air paſſing from the Mouth of the Speaker, and poſſeſſing the Ear of the Hearer; there is alſo *Verbum*, the *Word*, carried by that Sound, and Informing the Underſtanding; ſo that the *Sound* and *Word*, though two, are neither to be ſeparated, nor are they confounded.

Fourthly, The Son of the *Virgin Mary* was called, *The Son of God*; and this Name alſo vindicates his Deity.

This Title is given in Scripture upon Various Conſiderations, as ſometimes Mankind in General are called,

† Acts 17. 28. *The Sons of God*, and † αὐτοῦ γένος ἐσμεν, *we are his off-ſpring*; this is ſpoken in reference to the Creation; and upon

* Job 38. 7. the ſame account the *Angels* * are called, *The Sons of God*.

Again, *Sons of God* are taken in a larger ſence, for ſuch as from the Dig-

† Pſal. 82. 6. nity † of their Offices were ſo called.

‖ 1 Joh. 5. 1. The word is alſo uſed in a Spiritual ſence, they are called, ‖ Γεγεννημένοι ἐκ τοῦ Θεοῦ, *Born of God*, or *Sons of God*; who, by the Spirit of God, are Changed, or Renewed, being Regene-

rate,

rate, and Born a-new, changed from evil to good.

But this *Son* of whom I am speaking, was neither by Creation, Adoption, nor Regeneration; but by Eternal Generation out of himself; in which respect God hath no *Son* but this; and therefore he is called, *The Son of God*, Διακεκριμένως, Discriminatively, † *The onely begotten Son of God*: of which Generation, I presume not to make any Declaration: for I see not how we can understand farther of this Mystery, than that it is the Communication of the Divine Essence, or Personality, or both, by the *Father*, by which he hath Begotten the *Son*: but the Manner how, we shall never understand while we are in these Houses of Clay.

† Joh. 1. 18.

Christ is called, ‖ *The Son of God*: by which words is meant, that he took not his beginning when he was Born of the Virgin *Mary*, but that he was the Eternal Son of God, that he was True God as the Father is, and hath the same Nature, Essence, Will

‖ Luk. 1. 35.

and

and Power with him: and because this Truth was so opposed by the *Arians*, a Council of 318 Bishops Assembled at *Nice*, and Expounded this Article of our Faith in Larger Terms, as you may Read in your *Common Prayer-Books*: *I Believe in the Lord Jesus Christ, the onely Begotten Son of God, Begotten of his Father before all Worlds, God of God, Very God of very God, Begotten, not Made, &c.*

Nicene.

When St. *Peter* had made his Confession of Faith, † Acknowledging *Christ* to be *the Son of the Living God*, it is worthy our Serious Observation, that not onely was this Confession made the Standard of Faith, by those words, * *Upon this Rock will I Build my Church*; but our Saviour did also declare, that the Knowledge of this Great Truth came to *Peter* from above, † *Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven:* From whence it is obvious to a very ordinary capacity, that if the Virgin *Mary*'s Son, had been the Son of God, no other way, but

† Matt. 16. 16.

* Vers. 18.

‡ Vers. 17.

but by Eminency, in respect of the Excellent Gifts that were in him, there had been no occasion for this Revelation from Heaven; seeing that those Gifts and Graces were sufficient to testifie this; this Revelation therefore amply declares his Filiation, or Sonship, to be of a more Transcendent Nature.

He was a Son by Real, and Eternal Generation; he was a Son Consubstantial with the Father, the thing Begotten being of the same Essence and Substance with that which Begets it; and, for this cause, our Saviour Averr'd, * *I and the Father are one*; *Unum*, not *Unus*; not one in Will, but in Nature; he is not onely Ὁμοιούσιος, of Like Being, but Ὁμοούσιος, of the same Substance. * John 10. 30.

Thus hath it appear'd, that the Names Ascribed to the Son of the Virgin *Mary*, as *Jesus Christ*, *Emanuel*, *The Word*, *the Son of God*, do all Assert, and Prove his Deity.

Our next undertaking was, to shew that the Properties of the Deity are at-

attributed to him, from whence his Deity will necessarily be Inferr'd.

There are not properly speaking, any Attributes, Properties or Qualifications in God, because whatsoever is in God, is God, but in compliance to the capacity of our shallow Understandings, they are admitted; and here the Caution takes place, that we should not account these Properties parts of the Divine Essence, because that every Property is really his very *whole* Essence; as for Instance, the Wisdom of God, is no other but the Wise God; the Mercy of God, includes the Merciful God, &c. The use of these Properties, or Attributes, is to declare and set forth unto us the *Essence* of God.

I have already manifested the Eternity of *Jesus Christ*, and shall distinctly speak next of his Immense Power, Wisdom, Mercy and Goodness, discernible in those Great Works of Creation and Redemption: I shall not so confine my self to those, but that in handling I shall give you such light into his other Attributes, that you

may

may thereby gather a clear Manifeſtation of his Deity.

I. The Work of Creation is aſcribed to *Jeſus Chriſt*, the Son of the Virgin *Mary*.

To Create, is to make ſomething out of nothing; to doe which, requires an Infinite and Uncontroulable Power, ſuch as can no where be found but in God.

St. *John* brings this as a farther Proof of the Deity of *Chriſt*, whom he had called the *Word*, * *All things were made by him:* as if he had ſaid, The *Word*, or *Jeſus Chriſt* (whom he meant by the *Word*) was certainly God; for, *he made all things, and without him was not any thing made which was made:* This was ſo manifeſt, and withal ſo full a Proof of his Aſſertion, that he reinforces it, ‖ *The World was made by him, and the World knew him not:* It is ſad, that the Generality of Men did not formerly, nor will not latterly take notice of him in the Capacity of a Creator. * Joh. 1. 3. ‖ Verſ. 10.

That this *Jeſus Chriſt*, when he lay

in

in the Bosom of his Father, was a Principal Coagent, or Efficient with the *Father*, and the *Holy Ghost*, in the Work of Creation. *Solomon* declares it, for † *Christ* is there called the *Wisdom of the Father*, *by whom the World and all things were made*: For all Interpreters not excusing *Arrius* himself, agree, that these Words of the *Wise Man* were spoken concerning *Christ*; but being intended to oppose the Deity of *Christ*, that Arch-*Heretick*, though he had not the Impudence to deny the words to be spoken of *Christ*, yet such was his Perverseness, that he Corrupted the *Text*, and for ἔκτισε, *He Possessed me*, Verse 22d, he Read ἔκτισε, *He Created me*; and so Blasphemously, from his own Corrupted Text, Argued, That *Christ* was no more than a Creature. We have great need to look well to our Bibles, to Read, Mark, Learn, and Inwardly Digest the *Sound Doctrine* thereof; because there are too many in the World, besides those of *Rome*, who, could they get all our *Bibles* into their hands, would soon Teach

† Prov. 8. 22, 23, &c.

Teach them to speak a strange Language.

The Apostle St. *Paul* does as plainly Ascribe the *Creation* to *Jesus Christ*, * *For by him were all things created, that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones or Dominions, or Principalities, or Powers, all things were created by him:* All things, both those that are the Subject of our Sight, as the Corporeal; and those, whose Nature and Spiritual Being, as *Angels*, and the *Souls of Men*, submits not to Mortal Intuition. That which most chiefly makes for our Present Purpose, is to declare, That this Creator was *Jesus Christ*, the Son of the Virgin *Mary*; and this is Justified, † by calling him, *That Created the Image of God*, and *the First-born of every Creature*; and || he is stiled, *The Head of the Church.*

* Col. 1. 16.

† v. 15.

|| v. 18.

But, for fear any should stumble at that Expression. *The First-born of every Creature*, it will be convenient we understand this to be a *Figura-*

tive Speech, and beareth reference to the Privileges of the *Firſt-born*, as being *Lord*, and to exerciſe Dominion over his *Brethren*; ſo that the Phraſe *Firſt-born*, hath been cuſtomarily u-
† Pſ. 89. 27. ſed, to ſignifie Precedency; as † *David* is there called, *The Firſt-born, higher than the Kings of the Earth*; not that his Kingdom was the Anci-enteſt, or himſelf the Oldeſt King then Reigning, but as the clauſe of the Verſe explains it, higher than the reſt; ſo that it would be moſt abſurd from this Expreſſion, to Argue *Chriſt* to be a Creature, whenas the Apoſtle there-fore uſes it, to ſhew that he was high-er than all Creatures, and conſequent-ly God.

To conclude this Point; We being by God's Word Inſtructed, That *Chriſt* made all things, We muſt Be-lieve and acknowledge him to be God; for what ſaith the *Scripture*,
[*Heb.* 3. 4. || *He that Built all things is God.*

That the *Word* in the Firſt of St. *John*'s Goſpel, was underſtood to be *the Creator*, we may conclude from

Amelius

Amelius a Heathen, who, Reading those Words, *In the Beginning was the Word*; Cry'd out, *Iste Barbarus cum noſtro* Platone *ſentit Verbum Dei in ordine Principii eſſe*, i. e. *John* is of our *Plato*'s Opinion, That the Word of God is in Order of Principles, *i. e.* The Beginning of things.

II. The Work of *Redemption* is aſcrib'd to *Jeſus Chriſt* the *Son of the Virgin Mary*.

The Word *Redemption* does naturally ſuppoſe Loſs and Miſery; and that brings to Mind, a *Sad* and *Diſmal Story* as old as *Adam*.

In the Beginning of Time, the Great and Mighty God Created *Heaven* and *Earth*; who, when he had richly deckt the Firmament with Glorious Lights, and furniſhed the Elements with Variety of Creatures, the Emblems of his Wiſdom and Goodneſs, did then make Man, to whom he intended to commit the Government of the Lower World; That therefore ſo Great Authority might be Beneficial to, and Indiſputa-

ble by, the reſt of the Creation, he ſtamps upon him his own Image: Man is Created in Holineſs, his Mind was Ennobled with choice Faculties and Graces; he had a Rational Soul, placed in a Body well built, and every way fitted for the Service of God and Himſelf. This Glorious Creature had a Plantation of God's own Planting allotted him for his Court, (a place richly provided) and freedom of enjoying every thing, one Onely Tree Excepted. Abſtinence from this was the Chief Standard of his Obedience, and the Trial of his Love and Duty to the Great Creator: Thus Glorioufly Made, and Plentifully Provided for, God left him, together with the Partner of all this Happineſs, to their Own Free-Wills: A Bleſſed State ſure, wherein, beſides the Holineſs of their Nature, they had the Advantage of Intelligent and Rational Souls; The Lively Senſe of Divine Favour to Reſtrain every Illegal Motion, and the Hopes of Future Beneficence to preſerve

preserve them in their Native Integrity: But over and above all these, lest Forgetfulness, or Inconsiderateness, might, on one hand, betray; or any Subtile Temptation on the other, over-power, or surprize them, the Forbidden Tree was committed to the Guard of the King of *Terrors*, DEATH, † *In the day thou eatest thereof thou shalt surely die*: Grim, Ghastly DEATH! Death, that Implacable Tyrant, who, with his Iron-Mace, doth Break the Vessels of the Almighty Potter to Dust: One would have thought, a bare Glimpse of him would have made a Lump of Clay to Quake; and, if Love could not, yet Fear of him would have kept Them within their Conceded Liberty; but *Death*, as yet, had no *Sting*: The Arch-Fiend, *Lucifer*, well-vers'd in all the Black-Arts of Rebellion, resolves, if possible, to draw this Happy Couple to Revolt from their Creator; and being full of all Subtilty, he Attacks this New Exalted Prince in his Weakest and most Defenceless

† Gen. 2. 17.

Part, his Wife; 'twas true, he had not Rays enough left of his former Glory, under which he might ſhroud this Dreadful Guard: yet knew he how to inſtill into *Eve's* Too Liſtening Ears a Prejudice, hinting, That the Reaſon of God's Strict Prohibition, was no other than his Averſeneſs to Their Happineſs, being extreamly unwilling that their Eyes ſhould be Opened; by means of which Prejudice, he Bolts up Her Heart too faſt, for any Thoughts of God's Favour, or Her Duty to Re-enter; he then fills Her Fancy with Great and Glorious Appearances of a God-like Being, or Knowledge, * *In the day ye eat thereof ye ſhall be as Gods, knowing Good and Evil:* Theſe Goodly Appearances beget in Her Mind Paſſionate Deſires, and Eager Wiſhes, ſo Vaſt, that the Suppoſed Joy and Delight thereof ſoon Inclin'd and Bow'd Her Will; and ſtraight the Faſcinated Eyes look up, and behold the Deadly Fruit with Pleaſure; the Mouth Waters, the Feet Haſten, the Hands Pluck,

* Gen. 3. 5.

Pluck, the Lips Receive, the Teeth Grind, and the Throat Swallows the Bitter Morsel; her Tongue, besides the help it contributed to Chewing, does straight engage the Ears of Her (as yet Innocent) Partner, and with the Powerful Charms of Pleasure and Wisdom, † *It was Fruit good for Food, pleasant to the Eyes, and Expedient to make one Wise.* She soon Overcame, and Captivated his Understanding, and so drew him into the Conspiracy; hereupon a Deluge of Miseries Broke in upon them and their Posterity; for the Law of God was Violated, his Honour Blasphem'd, his Anger Incens'd, Guilt Contracted, the Favour of Heaven Lost, and God's Justice Provok'd to that degree, that Mankind had inevitably Perish'd under the Weight thereof, had not the Son of God stood in the Gap, and made such *Proposals* for our Redemption, as were every way Satisfactory, Offering himself, in *Person*, to Satisfie the Wrath that Man had so justly Incurr'd, by the Humi-

† Gen. 3. 6.

liation of Himself, to Repair the Honour Man had Injur'd; by his Obedience to Recover the Favour Man had lost; by His Blood to *Purge* away the Guilt Man had Contracted; by His Grace to break the Chains of Blindness and Perverseness (the Seeds of all Sin) which Man was so Fast Ty'd and Bound with, and by the Merits of His *Life* and *Passion*, to Re-open the *Kingdom of Heaven*, which Man, by his Transgression, had Shut against himself.

Now he that could bear the Wrath of an infinite God, could give Divine Justice a compleat satisfaction; he that could repair God's wronged Honour, that could reconcile God to Sinners, that could cure Ignorance, and renew Man's depraved Will and Affections, and he that could set open the Kingdom of Heaven, could be no other nor less than God; for humane Nature could not stand under the Wrath of God, Infinite Justice required Divine Merits; he that could *give unto God the full Honour*

Honour due unto his Name, must perform Obedience beyond the Impotency of Lapsed Creatures; he that undertakes to Satisfie for the Sins of others, must Himself be without Sin, and also Offer a Sacrifice truly *Propitiatory*. He that recovers for others the Lost Favour of God, must be one that never did Displease Him: He that can Remove Natural (and to *Humane Power*) Invincible Ignorance must be the fountain of Knowledge; he that can reform unruly Wills must be the God of Spirits, and he that can open the Kingdom of Heaven which Sin had shut, must find out a new and a living way to it. But all this, Jesus Christ the Son of the Virgin *Mary*, did, and much more, in order to redeem us; he must be therefore God.

Man cannot Redeem his *Brother* *, nor make an Atonement for him, no though he should live long, *viz.* in God's Service, and to his Glory; man cannot find a Ransom to give to God which he will accept of; the Reason follows

* Psal. 49. 7.

v. 8. follows †, *For the Redemption of their Soul is Precious*, or as it is in *another Translation*, *It cost more to redeem it*; God required more than Man could give, so that Man must let the redeeming of his Brother's Soul alone for ever.

Man become guilty of the breach of God's Holy Law, and consequently subject to the Penalty, Eternal Condemnation, it was impossible (upon the account of God's Justice) he should be restor'd, i. e. acquitted, received into God's Grace here, and Glory hereafter, unless a Righteousness were found sufficient to satisfie that Law, as well in respect of the Obedience required by it, as the Punishment justly due upon the Violation of it. The reason of this is plain, in that the Law was part of God's Will, and must therefore have its Effect, that is to say, Man must either punctually observe it, or suffer for the contempt of it; otherwise, God must depart from his Nature, and leave his Justice unsatisfied, which

were

were Blaſphemy to ſuppoſe *, now no Creature (Man being fallen from his Integrity) was in a capacity for either of theſe; and had Man ſought for help to the Angels, he had been deceiv'd, ſeeing that they were chargeable with Folly †; and for the ſuffering part, if their Love could have engag'd them to the undertaking, (which is not Rational to conjecture) yet having a nearer acceſs to, and a more intuitive Knowledge of God, than Man was capable of; they could not but have clearer Apprehenſions of the fierceneſs of his Wrath, than to expoſe themſelves to the bearing of it; and if (which is too great a Peradventure) their Love could have ſurmounted their Fear, yet their Imbecillity would have ſunk under the Burthen. But we will go farther: admit they could have ſuſtained it, yet the Dignity of their Perſons being no way proportionable to the Honour of the offended Deity, this would have occaſion'd their Sufferings to fall ſhort of their neceſſary

* Mat. 5. 18.

† Job 4. 18.

Merit,

Merit, and ſo the Redemption by them hoped for, muſt have been imperfect and of no ſufficient Validity.

* Heb. 10. 4. We are told farther * *That it is impoſſible the Blood of Bulls and Goats ſhould take away ſins*, ſhould by any Virtue inherent in them Expiate or Atone for ſins; theſe were but Typical; nor can the blood of one Man, though never ſo Righteous, have ſatisfied for the ſins of others; becauſe there could not be in his performances or ſufferings a ſufficient Merit. He muſt be God therefore as well as Man, that there may be found an infinite Value in all things done by him, as a Redeemer.

We can never be aſſured that our Reconciliation is perfected, that a compleat Reparation is made to the Honour and Juſtice of God, except we are aſſured that the perſon who undertook this, be of the ſame infinite Dignity as the offended; for weak Cauſes can produce but weak Effects. So that if our Redemption did not proceed from an infinite Power,

Power, it would be imperfect and uncertain.

Therefore are we Taught that our Souls are Redeemed *, *With the precious Blood of Christ, as of a Lamb without Blemish and without Spot.*

* 1 Pet. 1, 19.

We might collect a farther Justification of the Deity of Jesus Christ, the Son of the Virgin *Mary* from his Omniscience.

It is proper to God only to know all things. Yet it is apparent, that the Holy Jesus knew all things Past, Present, and Future, without the help of Discourse or Reasoning, they were all present to him. *David* ascribes to God as an Excellency of his Nature, that he knew his Thoughts, the Ideas and Reasonings that skulked in the most secret Recesses of his Mind †; *Thou knowest my thoughts afar off*, even before I know them my self, and how often did our Saviour reprove the malicious Thoughts of the Scribes and Pharisees, thereby manifesting that he made the Heart, seeing he was so privy to it.

† Psal. 139, 2.

It

It was an impertinent Question
* Joh. 7. 15. which the *Jews* put forth *, *They marvelled, saying, How knoweth this Man letters, having never Learned?* i. e. How does he thus understand the Law and the Prophets, whenas we know he never was brought up in the School of the Prophets? This I say, was very ridiculous in them, when they were daily sensible as is
† Luk. 6. 8. Recorded †, *That he knew their Thoughts*; he could tax them with their evil Conceptions not yet brought
* Mat. 9. 4. forth in Words *, *Wherefore think ye evil in your Hearts?* He that did understand what was conspir'd in the secret Cabinet of their Hearts, could be no stranger to what was open and legible in the Books of their Law.

For our full satisfaction of the Son of the Virgin *Mary*'s Omniscience, let us hearken to the *Samaritan* Wo-
† Joh. 4. 29. man †: *Come, see a Man that told me all things that ever I did: Is not this the Christ?* He hath discovered those things, that it is not to be imagined how he should know them; I had thought

thought my Heart had been deeper than the Well, but yet he whom I concluded uncapable to come at Water, becauſe he wanted a Bucket to draw with, hath fetched up from the bottom of my Heart things that have been long kept Secret, things that have been hid from others by Fear and Care, and from my Self, by the forgetfullneſs of many Years. What can he be leſs than God, to whoſe Eyes all things are ſo open and naked? *Heb.* 4. 13. If any judge the forecited inſtance not ſatisfactory to the point before us, let them conſult * Jo. 21. 17.

* *Lord thou knoweſt all things*, &c.

This Jeſus not only heard what Men were ſpeaking, but ſaw alſo what they were thinking.

If we reflect upon his Nativity, ſuch was the Myſtery of his Incarnation, a Virgin to become a Mother; ſuch the Majeſty and Attendance as gave ample Teſtimony of his Deity; St. *John* dances in the Womb, a new Star ariſes in the *Eaſt*, three great Kings (led as may be ſuppoſed by *Balaam's*

*Num. 24. 17. *Balaam's* Prophecy *) undertake a tedious Journey to pay their Homage to the King of Glory become incarnate, a Choire of Angels usher'd in this King of *Israel* with their Heavenly Anthem.

What shall we say? The very Oracles (that is Images) wherein the Devils acted, and impos'd upon Men, did attest at this Nativity; that Nature had brought forth a King, and having thus Declar'd, they submitted to his Sceptre; for whereas formerly they received Worship and Adoration, they now prostrate themselves even to a breaking in pieces.

We read likewise that *Augustus Cæsar* having first presented his Sacrifice, enquired of the Oracle who should succeed him in the Empire; as if this had been too difficult, or rather because the Resolution must produce his own shame; the Devil refused all answer till after a second Sacrifice, and then did Declare.

Me puer Hæbreus, Divos Deus ipso gubernans
Cedere sede jubet, Tristemque redire sub orcum,
Aris ergo dehinc Tacitis abscedito nostris.

The New-born *Hebrew Infant*, who is God, far transcending all other Gods, hath Commanded me to withdraw, and to retire to my desolate Mansions of Darkness. Seeing therefore I must obey, give your self no farther trouble to frequent my Altars, for you will always hencefortwards find here a profound silence.

Hereupon, *Augustus* Erected an Altar, bearing this Inscription,

Ara Primogeniti Dei;

The *Altar* of the First Begotten *Son of God.*

Farther, St. *Paul* speaking of *Jesus Christ* †, averrs, That he was declared to be *the Son of God with Power*; the Powerful, or Mighty Works which he did, throughout the Course of his Life, were Demonstrations, that he was the Son of God, because no other could do such things.

† Rom. 1. 4.

The Case may thus be stated, No Ordinary or Natural Means could possibly induce that Faith among Men, That *Jesus Christ*, *the Son of the Virgin* Mary, *was the Son of God*; but seeing this Faith was necessary in order to the obtaining Eternal Life, therefore was he pleased to doe many things beyond the reach of Natural Power.

His own Discourse imports as much, * Joh. 11. 4. where he Interprets the occasion of Working a Miracle, to be an happy opportunity of Manifesting Himself to be the Son of God; for, saith he, *This Sickness is not unto Death, but for the Glory of God, that the Son of God may be glorified thereby.* All his Miracles did publish the same Truth; I shall

I shall Instance at present but in Two.

The *Winds raging*, and the *Sea roaring*, and both being deaf to Humane Commands, or Entreaties, did readily submit to His Authority, * upon his *Speaking of a Word they were husht into a Calm:* What could the Spectators hereupon conclude, other *than of a Truth, thou art the Son of God?* Humane Flesh cannot possibly so conceal thy Deity, but that these Admirable Effects of thy Power will more discover it. * Matth. 14. 33.

Nay, the Devils themselves paid such Ready Obedience, as did declare the sufficiency of his Authority; they disputed not the Case, nor would they try their Power and Strength, but fore-seeing they were to be dispossessed, ‖ *I Adjure thee* (saith one, in behalf of the rest) *that thou Torment me not:* Βασανίζειν, not to send him to his Prison, to his place of Punishment and Restraint, where he was to be kept Close and Tormented. What could be a plainer Proof of his ‖ Mark 5. 7.

Deity, than the Acknowledgment of those Infernal Spirits, how that they were wholly at his Disposal? It is evident, that having formerly felt the Effects of his Irresistible Power, when they were turned out of Heaven, they dreaded, by the least Act of Disobedience, to Provoke him, least he drave them to their Torment before the Time.

With Instances of like nature the *Holy Writ* is so plentifully stor'd, that the *Reader* will not take it discourteously to be referr'd thither, especially when he will there find, the *Jews* Acknowledging, the *Gentiles* Admiring, the *Apostles* Proclaiming, the *Evangelists* Recording, and *Multitudes* offering to Seal with their Blood the Truth of the *Doctrine* and *Miracles*, which were Ample Demonstrations of the Deity of *Jesus Christ* the Son of the Virgin *Mary*.

Lastly, For further Proof of the same Assertion, we Appeal unto another *Trinity of Witnesses*, viz. *God the Father*,

Father, God the Holy Ghost, and the *Sacred Scriptures*.

I. We Appeal to *God the Father*.

If Two or Three Creditable Persons Affirm a Thing, the Wisdom of Men has Subscribed to such an Affirmation, as a Rational and Warrantable Ground for Belief; Hence the Apostle Argues, † *If we Receive the Witness of Men, the Witness of God is greater*, i. e. ought to be received with greater Deference and Veneration: * *We have the Testimony, this is the Record, that God hath given to us Eternal Life, and this Life is in his Son.* The direct way to Acquire this Life, is Rightly to Believe in him, as *the Son of God* ‖; The Reason is given, why we ought not to *Fear, Doubt*, or *Waver* in this Fundamental *Article*, because we cannot doubt, in this Case, but with manifest Injury offered to the Truth of God; for, we must make him a Liar, because God hath given this Testimony of his Son: And the same *Apostle* says,

† 1 John 5. 9.

* Ver. 11.

‖ Ver. 10.

* 1 John 2. 22. * *They are Liars that deny Jesus to be the Christ*; and not onely *Liars*, but *Antichrists*, for they deny both the *Father and the Son*; they deny the *Son* directly, and the *Father* by consequence, because he hath Testified of the *Son*: So that a Man cannot depart from, or deny this *Article of Faith*, *That Jesus Christ, the Son of the Virgin* Mary, *is the Son of God*, without becoming a *Liar* and an *Antichrist*.

At the Baptizing the Son of the Virgin *Mary* in the River *Jordan*, God the *Father* did openly declare this Truth, ‖ *Loe a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased*: The Time at which, the Place from which this Voice came, and the Substance of the Voice, are all manifest Declarations, that he that was then Baptized, was no other than the *Son of God*.

‖ Matth. 3. 17.

Again, when our Saviour condescended to give to his Disciples a more Convincing Testimony of his Deity, he blessed their Eyes with a Glimpse of

of his Glory †, and for their further Confirmation, that they were under no Deluſion, nor were encouraged to greater hopes than what ſhould in time be accompliſhed, beſide the extraordinary Majeſty of his Face, the Heavenly Fulgure and Luſtre of his Raiment, the Tendance and Miniſtry of *Moſes* and *Elias*, they have from God's Mouth, * *This is my beloved Son, in whom I am well pleaſed.*

† Mat. 17.

* Vers. 5.

The Apoſtle Illuſtrates this whole matter †, *For he received from God the Father, Honour and Glory, when there came ſuch a Voice from the Excellent Glory, This is my beloved Son, in whom I am well pleaſed:* If we conſult the Verſes preceding, we ſhall find the Reaſon why the Apoſtle urged this ſo ſtrongly, *viz.* leaſt after his departure (which he looked for every day) the Deity of *Chriſt*, and the Redemption wrought by him might be forgotten or diſbelieved, as the *Gnoſticks* were buſie it ſhould; he therefore, by way of Prevention, delivers this Teſtimony of God the

† 2 Pet. 1. 17.

Father, in the behalf of *Jesus Christ* his Son our Lord; and assures them, that he was an Eye-witness of the Majesty of *Christ* at his *Transfiguration*, ‖ and also an Ear-witness of the * *Voice from Heaven*, * *We heard it when we were with him in the Holy Mount.*

‖ Vers. 16.
* Vers. 18.

Moreover, that the Tragedy of his approaching Death might not startle their Faith in this *Article*, a little before his Passion, while our Lord was Discoursing of it, † *There came a Voice from Heaven*, Attesting, He was heard in what he desired; for, the *Voice* said, *I have both glorified my Name, and will glorifie it again*; (this was the Subject of our Saviour's Prayer) I have glorified the Name of my Truth and Mercy to Mankind, in sending my Son into the World, according to my Purpose and Promise, and I will also now Glorifie the Name of my Wisdom, Mercy and Justice, in exacting and taking of that my Son, the Punishment due unto the Sins of Believers. Our Saviour's

† John 12. 28.

Words

Words justifie this exposition *, for he told the Disciples and the rest of the Spectators, *This Voice came not because of me, but for your sakes*; I needed neither satisfying nor reminding me who I am, or what I am to do, my Father's gracious intent in this Voice was your good, it was merely for your sakes, in compassion to your hard heartedness that you might believe; you were not willing to believe me telling you that the Father and I were one, but now you cannot refuse believing, seeing he speaketh the same thing from Heaven. * v. 30.

God the Father did also testifie this Truth at the Ascension of his Son *, *And again, when he bringeth in the first begotten into the World, he saith, let all the Angels of God worship him.* If you look to the end of the †, you may know the particular date of this Command; *When he had by himself purged our sins, he sat down on the right hand of the Majesty on High*, and then the Father said, *Let all the Angels of God worship him.* * Heb. 1. 6. † v. 3.

The

The same is also declared by St. *Paul* *, How that God the Father had highly exalted his Son Jesus Christ, *and had given him a Name above every Name, that at the Name of Jesus, every Knee should bow, of things in Heaven, and things in the Earth, and things under the Earth.*

* Phil. 2. 9, 10.

II. We pass on to the Testimony of the Holy Ghost.

The Spirit of God which is called the Spirit of Truth, because it is impossible he should bear false Witness, testified the Deity of Jesus Christ the Son of the Virgin *Mary* at his Conception †; *The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy thing that shall be Born of thee, shall be called the Son of God:* The stress of which Words lies upon the Illative *therefore*, and the Sence may be thus taken; That the Son of God was designed to be Born of a Woman, because the Holy Ghost shall over-shadow her; the Blessed Spirit was concerned to prepare that Nature

† Luke 1. 35.

after

after an extraordinary manner, which the God-head was determined to assume; and seeing the Holy God was pleased to dwell in Flesh, the Holy Ghost must prepare and form that Flesh.

Again: At his Baptism, the Holy Ghost testified the Deity of Jesus Christ the Son of the Virgin *Mary*, for he Descended upon him * *as a Dove*, not in the shape or form of a Dove, saith the learned Dr. *Hammond* on the place; but he lighted upon him as Doves use to light, who hover over, and over-shadow the place first, which they intend to light upon. * Mat. 3. 16.

At this Baptism of our Saviour, there was *Concilium Augustissimum*, a most Majestical meeting of the Trinity; God the Father spake from Heaven, challenging and owning him whom *John* Baptized for his Son, God the Holy Ghost descended in a bodily appearance, God the Son was there clad in humane Nature, and being in the form of a Servant, he submitted himself to the fulfilling of all Righteousness.

Again

Again the Holy Ghost particularly declared this Truth to *Simeon* †, *It was revealed to him by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ*, and that this Son of the Virgin *Mary* was he, *Simeon* was informed by the same Holy Spirit, as may be collected from his Action and Profession *; *For he then in the Temple took this Son of the Virgin Mary up in his Arms and Blessed God, saying, Lord, now lettest thou thy Servant depart in Peace according to thy word*, (i. e. promise by the Holy Ghost) *for mine Eyes have seen thy Salvation*; the Person in whom Salvation is appointed.

† Luke 2. 26, 27.

* v. 28, 29, 30, 31

This very Descent of the Holy Ghost upon our Saviour at his Baptism, is called by St. *Paul* * Ἀπόδειξις πνεύματος, *The Demonstration of the Spirit*, a Testimony given by God from Heaven, intimating and confirming the Verity of Christ's Godhead, a Demonstration, for the Holy Ghost then Demonstrated to *John* and others, that he who was then Baptized was the Son of God.

* 1 Cor. 2. 4.

I might have argued the Testimony of the Holy Ghost from the Prophecies of the Old Testament; for as saith the Apostle †, *The Prophecies came not by the Will of Man*, (Men undertook not this office of their own Heads, nor did they deliver their own fancies and perswasions for Prophecies) *But Holy Men of God spake as they were moved by the Holy Ghost*, as they were inspired and instructed by the Holy Spirit of God; therefore they that deny the Deity of Jesus Christ, would do well to take heed unto the sure word of Prophecy, given by the Spirit of God, and there they will find most ample Declarations, that he who should be Born of the Virgin *Mary*, was God as well as Man.

† 2 Pet. 1. 21.

The gift of the Holy Ghost was the effect of Christ's promise, the Time and Place of his coming was expressly assign'd by Christ *, *Tarry ye at Jerusalem till ye be indued with power from on High. John Baptized his Disciples with Water* but, †, Christ pro-

* Luke 24. 49.

† Acts 2. 4, 5.

promised to Baptize his Disciples with the Holy Ghost, and commanded them not to depart from *Jerusalem*, but there to wait for the completion of the promise; and accordingly in the place, and at the time, we find the Holy Ghost was plentifully poured forth upon them †. *When the day of Pentecost was fully come, the Apostles were all with one accord in one place*, viz. in an upper Room of the Temple, where they constantly performed their Devotions, and they were all filled with the Holy Ghost.

* Acts 2. 1, 2, 3.

Farther, the Holy Ghost did Testifie the Deity of Jesus Christ, because of the ends and purposes of his coming; which our Saviour expresses to be two.

† Joh. 16. 14.

1. He was to glorifie Christ †, *He shall glorifie me, for he shall receive of mine, and shew it unto you*; whether he instructs, whether he comforts you, in all he shall accord with me, and thereby it will be manifest that I came from God.

2. He

2. He was to reprove the World *: ἐλέγχειν, as the learned Dr. *Hammond* observes, is to act the part of an Advocate, to convince the Accuser, and maintain a Cause against all Gain-sayers; *inexcusabiles penitus demonstrabit, arguet evidentibus Argumentis, & probationibus docebit, ita ut tergiversari non possit.* The Holy Ghost was to plead and justifie the cause of Christ in three particular Acts. * Joh. 16. 8.

I. He was to convince the World of their *Sin* of *Unbelief* †. His descent was an Argument of Christ's Deity; what could they farther object against his being God, when now their Eyes beheld the Effusion of the Holy Ghost? The various Operations of this Spirit of Grace, were so many proofs of the Deity of Christ. † v. 9.

II. He was to plead the cause of Christ and to convince the World, as to the point of his Righteousness *, *He shall reprove the World of Righteousness, because, I go to my Father.* The Spirit of Grace descending from above shall testifie my Ascension, whereby v. 10.

by it will be manifest that I am God, and that there was no Unrighteousness in me, as they Blasphemously reported.

III. He was to plead the Cause of Christ and to reprove the World of Judgment *, *Because the Prince of this* v. 11. *World is judged*; not only that the Spirit of Grace sent by me shall manifest that he that Reigned in the hearts of the Children of Disobedience, and excited them to Betray, Condemn, and Crucifie me, was the Spirit of Errour, and the Enemy of their Salvation; but also this Spirit assisting my Disciples to work Wonders and Signs in my Name, as curing Diseases, and casting out Devils, shall thereby judge, over-power, and conquer the Prince of this World.

III. The Scriptures also Testifie that Jesus Christ the Son of the Virgin *Mary* was God.

We are commanded to search the Scriptures, to look into them carefully, with an earnest desire and endeavour to find out the meaning thereof.

Where-

Whereupon St. *Chrysostom*'s Exhortation was, *Audite sæculares, comparate vobis Biblia*; but Bibles now are of little more estimation than old Almanacks; if a matter of doubt arises, we do sometimes, but very rarely consult them; our Hands delight not in handling the Word of Life, whereas they are too busie with Romances, and Play-books, with Folly and Ribaldry; and I fear this is not altogether the effect of Sloath, Vanity or Lazines in the Laity, but occasioned by an odd Fashion crept up of late among such, whose lips should preserve Knowledge, the only care and study now, being that publick Discourses be well larded (if not to Nauseousnes) with flowers of Rhetorick; Terms of Philosophy, Tropes and Figures to Tickle itching Ears are plenty, but Quotations of Scripture so thin and sparing, that sometimes in an hour's Discourse, not one place of Scripture is to be found besides the Text; this makes some conclude it a trouble to carry their Bibles with them, seeing the spirit of

by it will be manifest that I am God, and that there was no Unrighteousness in me, as they Blasphemously reported.

III. He was to plead the Cause of Christ and to reprove the World of Judgment *, *Because the Prince of this World is judged*; not only that the Spirit of Grace sent by me shall manifest that he that Reigned in the hearts of the Children of Disobedience, and excited them to Betray, Condemn, and Crucifie me, was the Spirit of Errour, and the Enemy of their Salvation; but also this Spirit assisting my Disciples to work Wonders and Signs in my Name, as curing Diseases, and casting out Devils, shall thereby judge, over-power, and conquer the Prince of this World.

v. 11.

III. The Scriptures also Testifie that Jesus Christ the Son of the Virgin *Mary* was God.

We are commanded to search the Scriptures, to look into them carefully, with an earnest desire and endeavour to find out the meaning thereof.

Where-

Whereupon St. *Chrysostom*'s Exhortation was, *Audite sæculares, comparate vobis Biblia*; but Bibles now are of little more estimation than old Almanacks; if a matter of doubt arises, we do sometimes, but very rarely consult them; our Hands delight not in handling the Word of Life, whereas they are too busie with Romances, and Play-books, with Folly and Ribaldry; and I fear this is not altogether the effect of Sloath, Vanity or Lazines in the Laity, but occasioned by an odd Fashion crept up of late among such, whose lips should preserve Knowledge, the only care and study now, being that publick Discourses be well larded (if not to Nauseousnes) with flowers of Rhetorick; Terms of Philosophy, Tropes and Figures to Tickle itching Ears are plenty, but Quotations of Scripture so thin and sparing, that sometimes in an hour's Discourse, not one place of Scripture is to be found besides the Text; this makes some conclude it a trouble to carry their Bibles with them, seeing the spirit of

the Prophets will not come to this Touch-ſtone, and by degrees they arrive to the Opinion that they are as uſeleſs at Home as at Church. I ſhall here preſume to declare a true obſervation, that when Scripture was uſed as a Principal part of the Sermon, the Inſtruction ſank deeper into Mens hearts, and Piety and Holineſs was much more viſible in Mens Converſations. I might add, many Pernicious and Blaſphemous Principles had yet lain in Darkneſs, or at leaſt had not been vented in Publick, had not care been firſt taken to leave off the Light.

We are charged to ſearch the Scriptures *, becauſe, they teſtifie of Chriſt We cannot turn over the Bible, but the Majeſty of Chriſt will appear; he is as well the matter as the Author; and if you will hearken to their Teſtimony, you ſhall hear them declare, that Jeſus Chriſt the Son of the Virgin *Mary* is *God*.

* Joh. 1. 49.

Take heed therefore unto your ſelves, and to all the Flock over which the Holy Ghoſt hath made you Overſeers,

† Acts 20. 28.

seers, to feed the Church of God, which he hath purchased with his Blood; to any considering person two things here offer themselves.

1. He that purchased the Church was God, the Church of God which He hath purchased, i. e. God.

2. That this God was Jesus Christ, because it is said, he purchased the Church with his Blood, neither the Father nor the Holy Ghost having any Blood, but Jesus Christ as he assumed Humane Nature; so that Jesus Christ the Son of the Virgin *Mary*, was the God that purchased the Church with his Blood; read likewise 1 *Pet.* 1. 18, 19. *Rom.* 9. 5. Christ is called, *God blessed for ever. Amen.*

Great is the mystery of Godliness: * *God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.* Now it is manifest, this Scripture sets forth him to be God, of whom all these things were verified; and it is also manifestly set down in the Scriptures, * 1 Tim. 3. 16.

that all these were true of Jesus Christ; he was found in the form of a Servant, he took our Nature upon him, he was justified by the Spirit of God to be the *Messias*, he was preached unto the *Gentiles* as the true and only Saviour, by Faith in whose Name they might receive Salvation; he was believed on in the World; while he was in the World, his Disciples and some others believed him to be the Son of God; he was received up into Glory, he openly in the sight of many Witnesses ascended up into Heaven; wherefore he that was thus manifest in the Flesh, justified by the Spirit, preached unto the *Gentiles*, believed on in the World, and received up into Glory was God, and this is the great Mystery of Godliness or of the Christian Religion.

The Scriptures Testifie that Jesus Christ the Son of the Virgin *Mary* was God, in that both the Prophecies Recorded in the Old, and the performances in the New exactly accord and centre in Christ.

Adam,

Adam, that had the firſt Promiſe was told, it ſhould be in the Humane Nature that the Son of God ſhould appear to redeem the World, * *The ſeed of the Woman ſhall break the Serpents Head.* * Gen. 3. 15.

Abraham was inform'd that he ſhould be of his Poſterity, † *In thee ſhall all the Families of the Earth be Bleſſed.* † Gen. 12. 3.

Jacob had a Revelation of his Tribe, * *Judah, thou art he whom thy Brethren ſhall praiſe.* * Gen. 49. 8.

David was told that he ſhould be particularly of his Family, † *And when thy days ſhall be fulfilled, I will ſet up thy Seed after thee, which ſhall proceed out of thy Bowels, and I will eſtabliſh his Kingdom.* † 2 Sam. 7. 12.

Iſaiah received a Meſſage from God, that this Son of God ſhould be born of a Virgin, * *A Virgin ſhall conceive.* * Iſa. 7. 14.

Micah had notice of the place of his Nativity, * *But thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall* † Micah 5. 2.

he come forth unto me, that is to be Ruler in Israel: All these Prophecies were exactly accomplished in the person of Jesus Christ the Son of the Virgin *Mary*.

Was it said the Seed of the Woman? This was punctually perform'd in the strictest Sence, * *The Birth of Jesus Christ was on this wise, when as his Mother Mary was espoused to Joseph (before they came together) she was found with Child of the Holy Ghost.* Was he to be of *Abraham's* Posterity? it is accordingly Recorded †, *The Book of the Generation of Jesus Christ the Son of David, the Son of Abraham.* To this purpose the Apostle Argues *, *They that are Christs*, viz. true Believers, *are Abraham's seed*; being one in Christ they must be so accounted, in that he was so. Was he to be of the Tribe of *Judah*? So saith the Scripture he was †, *It is evident our Lord sprang out of Judah.* Was he to be of the Family of *David*? This was so manifestly true of the Son of the Virgin *Mary*, that even the Blind saw it. Hear them,

* Mat. 1. 18.

† Mat. 1. 1.

* Gal. 3. 25.

† Heb. 7. 14.

them *, *Thou Son of David, have Mercy on us.* Was he to be born of a Virgin? You heard it proved †. Was he to be born in *Bethlehem?* So testifie the Scriptures he was *, *Jesus was born in Bethlehem of Judæa, in the days of Herod the King.*

* Mat. 9. 27.
† Mat. 1. 18.
* Mat. 2. 1.

Again: The Scriptures Testifie, that Jesus Christ the Son of the Virgin *Mary* was God, because to that very end, they had their being †; *These things are Written* (not only what I have wrote, but what *Matthew, Mark* and *Luke* have Wrote also) *that you might believe Jesus is the Son of God, and that believing you might have life through his Name*; they must therefore necessarily testifie sufficiently of him, what they were intended to induce us to believe of him; *viz.* that he is God.

† Joh. 20. 31.

There want not plenty of other Arguments to evince the Deity of *Jesus Christ*; As, that we are Commanded to be Baptized in his Name, and Baptism ought not to be Administred in the Name of any Crea-

ture: We are also Commanded to Believe in his Name, and it were bootless to Believe in any Name but the Name of God: We are called *Christians* from him, and it cannot be thought that the Church of God hath so far degenerated, as to lay down the Name of God, and submit to be called by the Name of a Creature: We might have Argued, that Divine Honour, Praise and Glory, are Ascribed to him: We have that Knowledge, that God hath declared himself Jealous of his Honour, and he hath said expressly, † He *would not give his Honour to another.* Nay, we have known his Jealousie burn like Fire against such as have presumed upon his Glory; for this cause the *Angels* were thrust out of *Heaven**; *Herod*, *Alexander*, *Caligula*, and *Domitian*, have paid dearly for their Usurpation in this Kind.

† Isai. 42. 8.

* Isai. 14. 12, 13, 14, 15.

Ascribing Glory and Honour, was by the *Jews* allowed an Acknowledgment of the Deity. When-ever the Priest in the Sanctuary made Mention

on of the Name of God, the People uſed ſome Forms of Bleſſing, or Praiſing God. This may be gathered from ‖, where *Moſes* ſaid, *Becauſe I will publiſh the Name of the Lord, Aſcribe ye Greatneſs unto our God:* In this caſe we ſhall find the like Glory Aſcribed to the Son of the Virgin *Mary*, † *Hoſanna to the Son of David.* The *Jews* were ordered to obſerve the *Feaſt of Tabernacles*, which, as *Expoſitors* agree, not onely remembred them of their Dwelling in Tents, but did alſo Prefigure God's pitching his Tabernacle in our Fleſh: At this Feaſt, when-ever any Name, or Title of God was recited by the Prieſt, the People Repeated *Hoſanna*, which ſignified, *Save us we beſeech thee.* St. *Jerom* was of opinion, That much about the time of *Chriſt's Incarnation*, the *Jews* were wont often to Read the *Hundred and Eighteenth Pſalm*, which they Interpreted of *Chriſt*; in the Twenty fifth Verſe whereof, this word *Hoſanna* is found; this was frequently Sung in their *Synagogues*;

‖ Deut. 32. 3.

† Matt. 21. 9.

nagogues; and the *Jews* being at this time big with Expectation of the *Messiah*, met him Riding to *Jerusalem*, and Saluted him with *Hosanna*, the very word they used to Salute the Majesty of God on their *Feast of Tabernacles*, a *Type* of *Christ's Incarnation*; so that by this Salutation, at this Time, they cannot be thought to have meant any other, than an owning, That GOD was come among them. To Justifie this Opinion, I have Two *Reasons*;

1. Because in the latter part of the Verse, *viz.* * it is said, *Hosanna in the Highest.*

* Matt. 21. 9.

2. Because we Read, † *That if they should have held their peace*, and have forborn to Ascribe this Honour and Glory to *Christ*, *the Stones out of the Wall would have done it*: So that if Men had been obstinate, and would not have Acknowledged him as God their Redeemer, the Stones would have Glorified him as God their Creator.

† Luk. 19. 40.

The

The *Christian Church* hath continued even to our days Two Representations of the Deity of *Christ*, which the Prince of Darkness hath laboured to get decry'd, as too Superstitious and Ceremonious, onely that they growing out of Request, he might gradually obliterate the Sense and Belief of the Deity of the Holy *Jesus*; the one of these is *Bowing* at the *Name of Jesus*, and the other is the *Eulogy* given unto him, when-ever his *Gospel* is Read in the *Church*, saying, when the *Gospel* is named, *GLORY BE TO THEE, O LORD*; and when it is ended, *THANKS BE GIVEN TO THEE O LORD FOR THIS GOSPEL:* I referr it to modest men to Judge, whether laying aside the use of these, be not a Departing from one kind of Evidence of the Deity of *Christ*.

I might have added, that in the end, as also in other places of the *Epistles*, Writ to the Church of God, by the *Apostles*, *Christ* is Prayed to as God; for God the Father is Supplicated

plicated for Love, *Jesus Christ* for Grace, and the *Holy Ghost* for the Communication of his Gifts. † *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.*

† 2 Cor. 13. 13.

* Gal. 1. 3. * *Grace be to you, and peace from God the Father, and from our Lord Jesus Christ.*

But next to Plainness, my great Care hath been Brevity, as much as so weighty a Point will admit of.

Having thus Vindicated the Deity of *Jesus Christ*, and from the Names given him, from the Properties of the Deity Attributed to him, that is to say, from his Infinite Power, Wisdom, &c. visible in the Great Works of Creation and Redemption, as also from the Testimony of God the *Father*, God the *Holy Ghost*, and from the *holy Scriptures*, proved, that *Jesus Christ*, the Son of the Virgin *Mary*, was, and is, True and Perfect God:

Now permit me to speak unto you ‖ 2 Pet. 1. 16. in the words of St. *Peter*, ‖ *I have not*

not followed cunningly devised Fables, nor have I offered you any other Arguments or Proofs than what are Proper, and tend naturally to evince this *Article of our Faith*; I have, in the whole management of them, followed the plainest method, hoping, that in so doing, I have spoke to your Understanding; if I have shewn any zeal, or warmth, it is upon the account that I take it for granted, could the Wit of *Men*, or Malice of *Devils* overthrow this Foundation, it could not be long before the Gates of Hell would *prevail against the Church of Christ*; And now, blessed be the God and Father of our Lord *Jesus Christ*, who, by making known to us, that *Jesus Christ*, the Son of the Virgin *Mary* was also the Eternal Son of God, hath Taught us,

First, That we *Christians* of the *Gentiles*, as it is Written, ‖ *Are no more Strangers or Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God, and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the*

‖ Ephes. 2. 19, 20.

the Chief Corner-Stone; so that he that ever was, still is the Head of the Church, viz. Jesus Christ, God blessed for evermore.

‖ Matth. 16. 18. I find our Saviour declaring ‖ *Thou art Peter, and upon this Rock will I build my Church: Thou art Peter;* I

† Mark 3. 16. so Surnamed thee †, and as thy Name imports, so thou art, *viz.* a Living Stone in my Spiritual Temple; *upon this Rock*, this Confession of me to

* Matt. 16. 16. be *the Son of the Living God* *, *I will build my Church:* The word Rock I take here to be mentioned *Allegorically*, onely alluding to that Memorable *Rock in the Wilderness*; and thus taken, it signifies, that as that *Rock* then Refreshed the *Israelites* in the Parched and Barren Wilderness; so now, the Knowledge and Confession of my Deity shall be as Refreshing, Comfortable, and Satisfactory to all Believers, to allay the heat and burning of their Guilt, to quench the fire of Divine Wrath and Vengeance, as were the Streams that issued out of that *Rock*, to cool your Forefathers Thirst,

Thirst, and to satisfie their Appetites. It were certainly a great mistake, with the Church of *Rome*, to take such notice of the Affinity of words, as to Interpret *Peter* and the *Rock* to be the same thing, as if *Christ* had here Promised to Build his *Church* upon *Peter*, or were weary of his *Spouse*, and did now intend to give her a Bill of Divorce, and leave her to another; this must be the consequence of that Interpretation which our Adversaries so highly favour; and before we can consent to it, we must Contend with Two such Difficulties as I judge Unconquerable.

I. If we say that *Christ* Promised to build his *Church* upon *Peter*, How shall we answer that of the *Apostle* †, *Other Foundation can no Man lay, than that which is laid, which is Jesus Christ*; yet not him, but *Peter*, say the *Romanists*; but let these wise Master-Builders know, that the Stone they refuse is Realy and Rightfully the Head-stone in the Corner, and so dangerous is it here to stumble, that he

† 1 Cor. 3. 11.

that

that falleth on this Stone, that maketh this a Rock of Offence, that doubteth and will not admit Chriſt to be the Head of the Church ſhall be broken, ſhall be wounded in his Soul, but on whomſoever it ſhall fall, *viz.* ſuch as through Pride or Contumacy ſhall ſtrive to ſhake, or pull this Stone out of its place, it ſhall grind them to Powder, divine Vengeance ſhall daſh them into a thouſand pieces.

How will they who expound theſe Words (*Upon this Rock*) of *Peter* and not of Chriſt, or that Confeſſion made of him by *Peter*, get over the clauſe of that Verſe, where it is ſaid, *The Gates of Hell ſhall not prevail againſt it*, viz. the Church built on this Rock, *i. e.* neither the Power, nor Policy of Hell, ſhould prevail againſt it; yet it is viſible that againſt *Peter* the Gates of Hell greatly prevailed: Then how muſt the Church totter and ſhake, when, according to them, this famous Rock on which it was built did ſo tremble and reel.

But

But, to put an end to this Controversie; we have a sure Rule, to which all *Christians* do well to have regard †; † Eph. 1. 22. *God the Father of Glory hath given his Son Jesus Christ to be Head over all things to the Church*: Which words do abundantly condemn the Impudence of such as presume upon a Power to order things in the *Church*, contrary to the Revealed Will of the Head thereof.

On the other hand, seeing the Son of God is Head of the *Church*, how Blameworthy, nay, how Audacious and Inexcusable are they, who spurn against, and deny any of his Ordinances? I mean such, whose Froward Zeal hath Exploded the *Lord's Prayer* as a Form Obsolete, and have laid aside the Sacraments as useless, which the Head of the Church Instituted as Generally Necessary for Salvation: Seeing *Jesus Christ* is Head of the *Church*, it is a Riddle to me whence Men derive their Power of Altering, Adding to, or Diminishing from what he hath Ordained.

Having now so Sure, and Sufficient a Foundation, our Main Care must be what we Build upon it: We are † told, † if we Build *Wood*, *Hay*, or *Stubble*; that is, *Wooden*, and *Heterodox Opinions*, the Trash of *Philosophical Notions*, or, the *Dry Stubble* of *Humane Inventions* and *Fansies*, these will not abide the Trial; but if we Build thereon *Gold*, *Silver*, or *Precious Stones*; *Solid*, *Clear*, and *Ornamental Truths*, such as may Direct, Justifie, and Adorn our Conversations, these will Abide; therefore I shall accordingly Rear this Truth upon this Foundation.

† 1 Cor. 3. 12.

II. Is *Jesus Christ* the Son of God? And is this Son Head of the *Church*? then, (as saith the Apostle ‖) *Let every Tongue Confess that Jesus Christ is Lord, to the Glory of God the Father.*

‖ Phil. 2. 11.

Let all the *Nations* and *Kindreds* of the Earth Acknowledge his Doctrine to be the *Onely Word of Life*, and that he that Brought it, was Rightly *Jesus* a *Saviour*: Let every Soul *Bend* the

the Knee, and Submit to his *Commands*, as being the *Commands* of the *Lord of Lords*; Let this Acknowledgment and Confession be made, this Obedience and Homage tendred *to the Glory of God the Father*; for, by his Order and Decree, this Eternal Son of God, became, *in Fullness of time, the Son of Man*: Now therefore, tho there be some who would Pervert, and Change the *Gospel of Christ*, yet if *an Angel from Heaven should Preach any other Gospel unto you*, than that *Jesus Christ*, the *Eternal Son of God, is the Head of the Church*; Let such Person be *Accursed*: Look upon him as one *Excommunicate*, and with whom consequently none ought to have any Commerce in *Sacred Matters*.

The *Heathens* had a Saying, *Mutus sit oportet, qui non laudàrit* Herculem; He deserves not to Speak, who cannot find something to say in the Praise of *Hercules*: Shall not *Christians* be thought worthy to lose their Tongues, if they *cleave to the Roof of their Mouths*, and refuse to

sound forth the *Noble Praise* of the Blessed *Son of God*, our *Great Saviour* and *Redeemer*? How should our Tongues be Talking of his Praise *all the day long*? It would extreamly well become *Christians* to be telling one the other, *What wonderful things this Blessed Jesus hath done for them*; I do not mean in the General Works of *Creation* and *Redemption* onely, but his particular Favours also, the Peace, the Joy, the Resolution, the Strength, the Grace, they daily receive from Communion with him. It can be no other than a Splendid Entertainment to the Piously Affected (*for they have Meat to eat that the World knows not of*) to recount, how sweetly they were at first Translated from the Power of *Satan*, into the Kingdom of the *Son of God*; to tell, how often and long this Blessed Son of God stood and Knocked, by his Word, Ministers, and Spirit, at the door of their hearts, before he obtain'd Audience; to declare, *how he put his finger into the hole, and lifted up*

up the latch, i. e. took care to put back all Obstructions and Impediments with which the *Devil*, the *World*, and the *Flesh* had bolted up our hearts; how pleasant would be the Repetition of those Passionate Perswasions, and Loving Promises, which the Son of God used, notwithstanding the Unkindness he found; how he *shed abroad in their Hearts* his Gracious Influences, till at last, by the Assiduity of his Courtship, the Unweariedness of his Patience, and the Fervour of his Love, he overcame their Folly and Perverseness.

If the *Shepherd* not onely looks with pleasure on the *Lamb* he wrenched from the Jaws of the hungry *Wolf*, but also believes the Relation of that Exploit acceptable to every Mild and Gentle Disposition; Why should not *Christians* believe it as grateful to Communicate among themselves, how often, and by what ways, this Great Shepherd, the Son of God, hath delivered them his Sheep from the Paws of that Cruel

Lion, who daily surrounded the Fold in expectation of his Prey? What can be more Joyful, than for one Christian affectionately to relate to another, in what Combats with the Flesh, what Bickerings with the World, and in what Buffetings of Satan, they have been Supported, Relieved, and Comforted by this Son of God? How delightsome must it be for the formerly Afflicted to comfort one that at present is in the like condition, by relating, how when he was overwhelm'd with dismal Storms of Grief and Anxiety, when he sailed in a Tempestuous Sea of Fears and Agonies, and no Comfortable Light could on either hand be espy'd, that then this *Son of Righteousness* brake out upon him, his Grace, Love and Mercy *set them upon a Rock higher than themselves*; he *brought them out, and set them in a large place*, free, and far enough from all their Troubles: What Grace must such Discourses Minister to the Hearers? And moreover, this way of entertaining one another,

another, would prevent a world of filthineſs, ſcurrility, fooliſh, and inconvenient talking.

There is naturally ſo great Correſpondence between the Heart and the Tongue, that they are but few who delight not to ſpeak of that Subject which moſt poſſeſſes and pleaſes their Mind; Thus the Husbandman's whole Diſcourſe is of his Land, Manurement, Team, Plough, and Crop. The Souldier's Tongue runs of his Arms, Colours, Officers, Camps, Marches, and Engagements; and the very Huntſman will deafen your eares with the Names and Qualities of his Dogs, the Obſtreperous terms of his Art, and the Diverſity of his Game; Muſt it not therefore argue a great poverty of Grace, and that our Souls delight not themſelves in the *Lord*, when good and Edifying Diſcourſe is ſo rare among us *Chriſtians*; eſpecially if it be conſidered, that we have the greateſt reaſon, not onely barely to confeſs, but to make our boaſt of this Son of God all the day long.

But I must urge this Point farther; It is not an Oral Confession onely, or an Exultation in *Christ* the Son of God that I aim at: For we Read among the *Primitive Christians*, there were some *, *viz.* the *Gnosticks*, who did profess to know God, but in works they did deny him, being *Abominable*, and *Disobedient*, and unto *every good Work Reprobate*: too many such Titular *Christians* are to be found, who, were it not for the Oaths that fall from their Tongues, it were hard to say, that they had ever heard of *Jesus Christ*, or did in the least believe him to be the Son of God; they are of such Unchristian Tempers, such Unsanctified Lives, that they can be accounted no other than *Enemies of the Cross of Christ*. I do heartily wish that all loose and dissolute Christians would seriously digest this Consideration; How ill does Cursing, Swearing, Drunkenness, Whoredom, Prophaneness, Envy, Malice, or whatever else is of *Evil Report*, become them, who Profess themselves Servants

* Tit. 1. 16.

vants to the Holy Son of God: ſuch Perſons, notwithſtanding their ſpecious Pretences, are not his Servants; for it is as well the Reſult of Reaſon, as the Declaration of *Scripture* †, *That Men are* properly and rightfully *their Servants, to whom they obey:* The diſhonour muſt neceſſarily be very great, that Ungodly Profeſſors do to the Son of God; for, they cauſe *his Name to be Evil Spoken of, his Deity Doubted,* and *his Goſpel to be Deſpiſed:* for the Grand Reaſon why neither the *Jews* among us, nor other *Infidels* abroad, make more haſt to the *Mountain of the Lord*, is the palpable difference between the *Goſpel* of *Jeſus Chriſt*, and the Lives of them that Confeſs him; for they cannot eſcape all Wild and Extravagant Opinions of *Chriſt*, when they perceive how little Influence his Precepts (allow'd for Holy, Juſt, and Good) have, upon their Manners, who pretend to be Govern'd by them.

† Rom. 6. 16.

More-

Moreover, to Confeſs This *Jeſus Chriſt* the Son of God aright, doth imply the ſuppreſſing all Contradicting, or Blaſpheming of his Deity; were I worthy, I ſhould humbly tender this Note where the power of a Redreſs is lodg'd.

Impiety is come to an high paſs, when openly in our Streets, the Bleſſed and Glorious Trinity is Libell'd, and the Deity of *Jeſus Chriſt* impugn'd; this is one, but the worſt way of ſaying, Farewel to *Chriſtianity*: In this caſe, being God's Cauſe and Quarrel, I muſt take the liberty of ſaying, No *Chriſtian* Anſwers the end of his Profeſſion by a Cold Indifferency; he that contents himſelf with his own Orthodox Confeſſion, and Regular Life, and doth not contribute, what lieth in him, to Diſcountenance and Suppreſs ſuch Blaſphemers, and their Blaſphemy, is but *Almoſt* (not ſo *Altogether*) *a Chriſtian.* * We are Exhorted, *Earneſtly to contend for the Faith once delivered to the Saints: Once delivered*; ſo that

* Jude 3.

that when once delivered, and received, if it be corrupted, or loſt, we have no great Aſſurance of a Second Edition.

It was *Iſrael's* Fault, that when *Elijah* was Contending hard with the Prophets of *Baal* for the Honour of the God of *Iſrael*,* *The People anſwered him not a word:* they ſeemed wholly unconcern'd, as if Religion had been a Matter onely for the Men of God, the Prophets and Prieſts, to trouble themſelves about; or, as if it were all one to them, to Serve *God* or *Baal:* The Prophet had called them to Recollect themſelves, and Judge which was the True God, and to *Follow Him*; I grant, the People were ſo Mannerly, as not to oppoſe the Prophet; but what was this, when in a matter of ſo great Importance, they ſhould have ſpoken on his ſide. But in this untoward Generation, How unconcernedly doth one *Chriſtian* hear another? Nay, How patiently doth the Magiſtrate hear moſt Men Rend, Tear, and Blaſpheme

* King. 18. 21.

pheme the Precious and Honourable Names of this Holy Son of God, yet ſhow little or no zeal, exert not the leaſt ſhadow of their Power to Controul them? and, which aggravates the matter, by ſo doing they are Injurious both to God and the Poor: Such Perſons may be reputed Civil Magiſtrates, but their over-much Civility is the Shame of their Office, the Growing Contempt of their Power, and the General Reproach of *Chriſtianity*: I will yet Pray againſt this Wickedneſs, that if ſuch Careleſs Magiſtrates may not be *overthrown in Stony places* for their too great Eaſineſs and Connivence; yet, that the Accuſtomed Swearers would hear my Words, and they muſt find them ſweet; You that can Deafen Mens Ears, and even Chill the Blood of Conſcientious *Chriſtians* with the Vollies of moſt Deſperate Oaths and Curſes, what Anſwer will you ſhape at the laſt day? Think you that you ſhall not bluſh, and be confounded, when you behold him Arrayed with Glori-

Glorious Majeſty, and ſit on the Great Tribunal, whoſe Name you have made ſo Vile and Trivial, whoſe Blood you have deſpiſed, and *Trampled under Feet*; whoſe Wounds your Mouths have Torn Wider and Rankled; here Men look'd upon you as deſperate Fools, ſo Often, ſo Loudly, ſo Heartily to Imprecate, what you would not, for the World, ſhould have befallen you: there you ſhall find your Jeſt converted into Earneſt, and feel that Puniſhment Inflicted, that, had you Ten thouſand Worlds to give, you could get no Releaſe from: Oh that Men were wiſe, and would conſider what ſhall befall them in the end, who, in ſtead of Confeſſing *Jeſus Chriſt* the Son of God, ſo Monſtrouſly Blaſpheme his Name and Deity.

Upon this Foundation, that *Jeſus Chriſt*, the Son of the Virgin *Mary*, is the Son of God, and Head of the *Church*, next to that of our open Confeſſing of him, we may raiſe this other Story *, *Put on the Lord Jeſus Chriſt*, * Rom. 13. 14.

Chriſt, and make not proviſion for the Fleſh to fullfill the Luſts thereof.

Their Converſations who are called by the Name of Chriſt, and profeſs to believe him to be God, ought to be in all Purity as becometh the Goſpel of Chriſt; they are oblig'd to act as is moſt ſuitable to their being Members of that Body, of which the Son of God is Head; they muſt in all things live as true Diſciples in that School of which the Holy Jeſus is the head Maſter, not entertaining themſelves with carnal and ſenſual Delights. *Hypocrates* ordered each of his Followers to take this Oath; Ἁγίως καὶ ὁσίως τηρήσω καὶ τὸν βίον καὶ τὴν τέχνην μου, I will maintain my Profeſſion unſpotted, and my Converſation uncorrupted. If he judg'd it ſo expedient for the Honour of Phyſick, that the practiſers thereof ſhould be ſo Upright and Vertuous, how much greater care may the Inſtitutor of our Religion challenge from us that in no good thing we come behind other Men; inſomuch as the Precepts he has commended

mended to our Obſervation, are of a more Sublime and excellent Nature, and lead to a greater perfection than ever was attainable by that or any other Art whatſoever.

A Chriſtian ought to be no other than a lively pattern or repreſentation of Chriſt, exhibiting daily in his Converſation thoſe admirable Graces and Vertues which were ſo eminent in the Original; therefore are ſuch commanded to put on Chriſt, by a moſt ſtrict imitation of him; *Qui Chriſtum induit omnem virtutem habet*, he that puts on Chriſt muſt become Holy in every reſpect as he was; moreover this putting on, muſt be without any intentions of depoſiting again; I grant there are ſome (would their number were leſs) who put on Chriſt after the ſame manner that the reſemblance of a man's Face is put on a Glaſs, which is but for a moment, no longer than the Perſon ſtands by; thus ſome have put on Chriſt by Baptiſm, and others for a fit *ad Sacramenti perceptionem*, in order

der to receive the Sacrament, but this is not the putting on which is required, for that ought to be *usque ad vitæ sanctificationem*, to the sanctifying of the whole life; their Souls and Bodies, Minds and Spirits, their Thoughts, Words and Deeds ought to be influenced and directed altogether by their Profession.

*We Christians are bought with a price**, viz. The Blood of the Son of God, and therefore must glorifie God in our Bodies and in our Spirits which are Gods; our Bodies as well as Souls were his purchase, and therefore both are to be devoted to his service; no Christian is *Vir sui Juris*, his own free Man; we are not to serve our selves, nor to live unto our selves, but unto the Lord. It is said of *Scipio*, that when at a Feast (where it might have been thought his Blood had been heated) an Harlot, beautiful and gay, presented her self; such a Temptation, together with such an Opportunity, was gallantly resisted upon this single consideration, *Vel-*

* 1 Cor. 6. 20.

lem

Iam si non esset Imperator, were I not a General I should comply. *Menedemus* preserved *Antigonus* in the like Assault, by timely advising him to remember that he was a King's Son; Christians have the advantage of far greater considerations to put back all evil Suggestions, we are Sons of God, Friends of Christ, we are a peculiar People, a Royal Priest-hood, nay Co-heirs with Christ, and therefore as saith the Apostle †, *The* * Phil. 2. 5. *same mind ought to be in them as was in Christ*, i. e. never to condescend to any thing repugnant to their Principles, or beneath their present Dignity and future Expectations.

How monstrous a sight is it to see such who believe in God, offering themselves in Vassalage to Sin and *Satan*, or such who are acquainted that it is God's pleasure to give them an Heavenly Kingdom, losing themselves in the pursuit of Earthly things, or for such who acknowledge the Son of God to be their only Lord, to be led Captive by the Devil at his will; let us

therefore as becometh Christians cast off every work of Darkness, and serve the Lord that bought us in Holiness and Righteousness; let us put on Christ in our Affections and Actions, let us be renewed in our Minds, that our Affections may become Holy and Spiritual; let us sanctifie God in our hearts, that so our Actions may be pious, just and unblameable, that all may see the life that we henceforward live in the Flesh, we live by the Faith of the Son of God, who loved us and gave himself for us.

There is a Seemliness or Comeliness proper to every Calling, as is very observable, but Christianity is a peculiar Calling distinct from, and vastly surpassing all other; some things may be tolerable in others, which are no ways allowable in this, and therefore we are called upon *, *to walk worthy of our Vocation*; we have more ample Revelations of the will of God than others, we have better Principles, greater Helps, fairer Promises, and a most perfect Example, and therefore

*Ephs. 4. 1

for

for us after all these to walk after the customs of the present evil World, were altogether inexcusable.

Luther was wont to say, that Christians in their strongest Assaults might make much better Defence than they usually do, if they reply'd when tempted, *Christiani sumus*, we are Christians. We are Christians, such as are bound by our Baptismal Vow to fight against the *World*, the *Flesh* and the *Devil*; we above all Men are not to play the Cowards, and make a faint Resistance, seeing that we have an Armoury and are provided for all points; we have an Helmet and Brest-plate, a Girdle and Shield, and likewise we have the Sword of the Spirit wherewith to Wound and Baffle our Enemies; this is an approved Weapon, with this our Saviour conquer'd the Devil. We are Christians, we profess to have our Conversation in Heaven, notwithstanding our commoration be on Earth; and therefore an Eagle may as soon stoop at a Fly, as a Christian to worldly Allurements.

We

We are Chriſtians, ſuch as declare themſelves dead to theſe things, and therefore to give them any room in our hearts, were to give the lye to our Profeſſion. We are Chriſtians, ſuch who have a ſure word of promiſe for things neceſſary, and therefore how unbeſeeming us is it to uſe any indirect means to compaſs that which is already ſecured to us in the bountiful Providence of our Heavenly Father? We are Chriſtians, the Servants and followers of the Son of God, and we believe his Eye to be upon us, during all our Conflicts with Temptations: We cannot likewiſe but believe our noble, reſolute and courageous behaviour will be acceptable to him, and that to the intent we may prevail and perſevere, he will in pure Compaſſion (knowing our Frailty,) proportion the Grace he ſends us by the Temptations he permits upon us; and ſo if we are called forth to wreſtle againſt Principalities and Powers, all the Kings of *Devils*, yet Jeſus Chriſt the Son of God, our Captain

Captain of our *Salvation*, will afford us such supply as we shall be able to stand. We are Christians, we must therefore Watch and Pray that we fall not under *Temptation*, we must strengthen our selves in the Lord, in his Example, in his Precepts, and in his Promises; we must gird our selves unto the Battle, because we shall reap if we faint not, if we finish our warfare gallantly and as becometh Christians, there is certainly a Crown of immarcessible Glory prepared for us; this is worth fighting for, which brings me to the last and highest Story I shall or can raise upon this Foundation.

Is Jesus Christ the Son of the Virgin *Mary* God? Is he the head of the Church? Do all true Christians put him on, walking after his Example and to his Will, then as true as he is God, all such as thus do, shall be most plentifully rewarded.

The Christian Religion was calculated, it is true, *for the Humble and Poor in Spirit*, but yet not for such

mean Spirits as act no farther than they are inſtigated by a proſpect of advantage, when we have done all our acknowledgment muſt be that we are but unprofitable Servants, our Lord hath been no gainer by us, we have not anſwered what of right was due from us upon the Score of our Creation; therefore not being ſolvent and in capacity to diſcharge that firſt Debt, it is no other than Arrogance and Preſumption to make Conditions with God, and to limit our performances by the Hopes or Emanations of his Bounty; yet ſuch is his infinite Condeſcenſion, that though a Reward may not be the ſole Reaſon, yet we permitted to look upon it as the encouragement of our ſervices.

Moſes expreſſed great Faith and Patience, refuſing the pleaſures of *Egypt*, which were doubtleſs every way correſponding to the deſires of Humane Nature; the purchaſe of theſe requir'd no farther toil and labour of him than a gratefull acceptance; yet theſe ſo great, ſo eaſily acquir'd, be

for-

forsook and chose rather to endure Affliction. That which chiefly encouraged this exchange, was † *He had respect unto the Recompence of the Reward.* † Heb. 11. 26.

Our Blessed Saviour sweetned the burden of his Yoak and the Tortures of his Cross, by the proposal as well of present as future Rewards; he did assure them that if they would diligently mind the one thing needful, all other things should be added to them, they might do their Duty and cast the care of themselves upon God, and they should find from him *Providential Goodness* that he did certainly care for them; this can inferr no less than that we abound *in the Work of the Lord, in as much as we are ascertain'd our Labour shall not be in vain in the Lord*, our Hopes shall not be frustrated. He that had the love to promise a Remuneration, hath the power to bestow it, for now we know he is God, and doth as well in Heaven as on Earth whatsoever pleaseth him.

Hearken we therefore for our encouragement to his gracious Promiſes *, *Whoſoever therefore ſhall confeſs me before Men, him alſo will I confeſs before my Father which is in Heaven.* He that on Earth ſhall confeſs my Deity, and by Words and Deeds, make an open Confeſſion of me, and if thereunto called ſhall in deſpite of Danger and Death ſtick to the ſame profeſſion of Faith, every ſuch Perſon may reſt ſatisfied his ſo doing ſhall not be forgotten, but a faithful Reward ſhall be made thereof in Heaven; no wonder therefore to hear St. *Paul* crying out, *Wo unto me if I preach not the Goſpel of Jeſus Chriſt*, or to ſee him and others of the ſame Principles rejoicing in that they were counted worthy to ſuffer ſhame for the confeſſing of Chriſt, for they had the promiſe of being glorified with him for whom they ſuffered.

* Mat. 10. 32.

What therefore though Tro[illegible] and Croſſes, though Shame and [illegible]row, though Want and Mi[illegible]

Torture and Death abide us for professing the Gospel of Jesus Christ, yet let not us be daunted, but in such extremities let us follow the Apostles Counsel; * *Look unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God*: This Consideration, this noble President will help us against fainting in our Minds, under the greatest Persecutions, what extremities did the Son of God submit to for the pleasure he took in restoring lost Man? The happiness he was about to purchase for them, outweighed all the Trouble and Anguish that lay in the way to it; in like manner seeing we have the expectation of Bliss and Joy grounded on never failing Promises, let us call to mind this Example of our Lord, and if the time come that we the Servants shall meet with harsher Treatment than what the Master of the Household found, let us bear up courageously, * Heb. 12. 2.

rageously, remembring the Joy set before us in the promise, and which shall be fullfill'd in the Kingdom of Heaven. Nor is this consideration only usefull to the sustaining part of a Christian's Life, but it hath its force and energy in the abstaining part also; we look upon it as the effect of an immature judgment to exchange Pearls for Shells, or Gold for Glass; and shall our Consciences condemn us as Children in understanding, as novices in the Faith; while for the Tantalizing Pleasures, the glittering Honours, and faint profits of this life we hazard the Joys, the Pleasures, the Honours, and the Happiness of the next, especially when it shall be considered we had a title to a competency of these without our inordinate care, and willfull neglect of the other.

Remember how careful and solliticous our Saviour was for his Disciples; Father, I will that they also whom

whom thou hast given me be with me, where I am that they may behold my Glory which thou hast given me, this provision was not bounded in the Apostles, but extended to all Ages and Corners of the World, in as much as it is said *, *He did not pray for his Disciples alone, but for them also which should believe on him through their Word.* You may hear the whole matter, † Our saviour before his Departure was comforting his Disciples, *Let not your heart be troubled, you believe in God, believe also in Me, in my Father's House are many Mansions:* Heaven is Spacious, I go to prepare a place for you, I desert you not as one weary of your Society, or as one fickle in my choice and love, but I design your Good, I came on Earth to prepare you for Heaven, and now I go again to prepare Heaven for you, for my full intention is where I am you shall be, as I am you shall be.

* Joh. 17. 20.

† Joh. 14. 1, 2, 3.

Let

Let us pluck up our Spirits and buckle to the several Duties of our Christian Calling without fainting, not being weary of well doing, for we have great things beyond expression to receive hereafter; I shall conclude with St. *Paul's* Exhortation †, we Christians *are not to be ashamed*, nor is there any reason we should be ashamed, *for we know whom we have believed*, viz. Jesus Christ who is the Son of God, and therefore we may be satisfied that he being God is able to keep what we commit unto him; let us therefore hold fast and inviolable, both as to corruption from others, and from contradiction in our own lives, that Jesus Christ the Son of the Virgin *Mary* is perfect God and Head of his Church, that we are bound to confess this both in word and in the manner of our living, and that we are to live to his Honour and Glory, and thus doing, we shall at the last Day receive Crowns of Glory at the hands of that Righteous Judge,

† 2 Tim. 12, 13.

who

who has prepar'd most glorious Rewards for all that love his Appearing. *To whom be Glory and Honour, might Majesty and Dominion, World without End.* Amen.

FINIS.